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The Jewish news

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With all the problems he has, Israel Prime Minister Yitzhak Shamir probably needs the blessing he is receiving from a rabbi as he enters the Hatikva Quarter of Tel Aviv which he visited recently. [IPPA photo]

Israel may have to act

Damascus gets warning

TEL AVIV —

Moshe Levy said before retiring last week that should Syrian moves in Lebanon lead to an increase in attacks on Israel, the Israel Defence Forces may intervene.

Israel's interests in Lebanon extend beyond the security zone, he said, and so far the Syrians are taking those interests into account.

Speaking on Israel TV, in what was apparently his last appearance as chief of general staff, Levy called attention to Israeli statements that the security zone "is not the limit of our mandate and we may be compelled to handle tasks and targets beyond the security zone."

Levy's comments came after Syrian forces deployed on the outskirts of Sidon, the furthest south they have been since 1982. The Syrians stopped at the Awali River, which Arab press reports have called an "Israeli red line."

Meanwhile two Israeli soldiers were killed in an ambush by terrorist infiltrators in Upper Galilee. The three were killed shortly afterwards by an IDF patrol.

The dead soldiers were identified at Lt. Yoav Sharon, whose funeral was held in Haifa, and Sgt. Assaf Alon. The incident capped a weekend of violence along Israel's northern border.

On Saturday morning, a contingent of about 60 heavily armed guerrillas of the Iran-backed Shiite extremist Hezbullah attacked a position manned by the Israel Defence Force and the allied South Lebanon Army (SLA) near Kantara village in the south Lebanon security zone 10 kilometres from the Israel border.

At least 18 of the attackers were killed in a pitched battle and four IDF soldiers were slightly wounded. The attack was apparently well planned, employing mortars, machine guns, rocket-propelled grenades, rifles, hand grenades and bazookas. IDF infantrymen counter-attacked, supported by tanks and helicopter gunships.

Helicopters later strafed the area north of the Litani River, where the Hezbullah terrorists fled.

Maj.-Gen. Yossi Peled, commander of the northern front, said the presence of Syrian troops in Sidon, in support of Lebanon army units, put pressure on the south Lebanon security zone. Hezbullah guerrillas, denied freedom of movement in the north, were focusing on the security zone which is manned largely by the SLA, he said.

New Shin Bet scandal?

By
HUGH ORGEL

TEL AVIV (JTA) —

The Shin Bet, Israel's internal security service, appears to be implicated in a new scandal involving the possible fabrication of evidence that sent an Israel Defence Force officer to prison for treason six years ago.

Tight censorship spawned rumor and speculation in the media until last week, when MK Mordechai Virshubsky of the Shinui Party, appealed to the defence minister and minister of justice to "clear the air."

As a result, the cover of secrecy was lifted partially, but the information which emerged in the media was vague and had the effect only of increasing speculation.

Premier Yitzhak Shamir, in his first public comment on the affair, told Israel Radio that the political echelons were in no way involved or implicated. He said those persons alleged to be connected should be investigated by the courts.

"There is no intention to cover anything up," he said.

The IDF officer convicted of treason, espionage and passing military information to the enemy was identified publicly for the first time. He is former Lt. Azzat Nafsu, from the Circassian village of Kafr Kamma, who was sentenced in 1980 to 18 years in prison and reduced in rank to private.

Also mentioned in the case was Yossi Ginnosar, a former senior Shin Bet operative, one of three who

[Cont'd. on page 14]

Crisis averted over peace parley issue

By
JPFS & JTA

JERUSALEM —

A coalition crisis was averted last week after Prime Minister Yitzhak Shamir and Foreign Minister Shimon Peres stepped back from the brink and reined in their colleagues from squabbling about the pros and cons of an international conference on the Middle East.

Shamir had said that such a conference, which Peres is promoting, would be tanatmount to "national suicide" and "a loss of our independence and sovereignty."

He also said that "if Peres and the Labor Party don't stop their activities in favor of an international conference, it means they want to break up the government. They must follow the line which I advocate. I have no intention of dismantling the national unity government.

"One of the sides has to change its position," he added.

Peres, on the other hand, described Shamir's attack on the international conference as "election campaign talk" which tends to "paint hysterical pictures and to exaggerate and inflate."

Peres, referring to Shamir's characterization of the conference as a "monstrous and insane nightmare," described this as "dismantling the basis on which the national unity government stands."

But the dismantling process should be taken "with patience and sang froid," Peres added. "It doesn't have to be today or tomorrow.

"Some people are shocked when they hear the word peace," Peres continued.

Earlier, in a radio interview, Peres said: "The real nightmare is the possibility that we will continue to live by the sword."

In the wake of these recriminations, Shamir prevented his colleagues from turning the violent death of a West Bank settler into "an internal political confrontation" over the wisdom of an international peace conference.

"Israel's security and political interests alike will suffer," Shamir said, "if the enemies who seek to kill us also sow division among us."

Shamir's remark came after Labor and Social Affairs Minister Moshe Katsav charged that Peres was violating the coalition agreement by his campaign for the international conference.

"Peres has no right to take initiatives without a government discussion and decision," Katsav said. "Because of Peres, Israel seems more anxious for a conference than the Arabs."

Shamir retorted: "We are hearing Peres's report. We are not having a debate on his report."

Only two labor ministers, Absorption Minister Ya'acov Tsur and Minister-Without-Portfolio Ezer Weizman, urged that their party immediately push for early elections.

Peres left his colleagues with the impression that after he tables a formal proposal in the cabinet this summer concerning the procedure for an international conference, he believes the time will be ripe to challenge the Likud to a vote inside the cabinet. Any discussion of early elections should depend on that vote, he said later.

Likud ministers issued a statement which said that their party sought a genuine peace and that Peres's international conference proposal violated the Camp David agreements.

The Likud ministers charged that Peres's initiative would bring about a Palestinian state and push Israel back to the "strangulation borders of 1967."

Katzav said afterwards that Likud and Labor were in a standoff, with each party abiding by its position "until there is a specific peace initiative to discuss."

Meanwhile, Defence Minister Yitzhak Rabin said it would be a mistake not to explore the possibility of convening an international peace conference, which could move

[Cont'd. on page 14]

261 released by April 12

Jewish emigration up 35%

By
WENDY ROSEN

MONTREAL —

Soviet Jewish emigration rose about 35% in the first 12 days of April compared to the same period in March.

Martin Penn, director of the Canadian Committee for Soviet Jewry in Montreal, said that to April 12, 261 Soviet Jews were granted exit visas compared to 197 in March.

These figures he said are consistent with the original estimates of 5,000 to 6,000 for 1987 but not with the figures of 10,000 to 12,000 which came out after the trip to Moscow of Morris Abram, president of National Conference on Soviet Jewry, and Edgar Bronfman, chairman of the World Jewish Congress (CJN April 9).

"At this point given that the numbers are going up in a creeping fashion, it's hard to determine a significant trend although we do recognize an increase," Penn said. "Have they themselves determined their own policy at this point or is it a trial balloon?"

Natan Scharansky calls for increased pressure on the Soviet Union to let all Jews in Russia emigrate. He was speaking at a recent demonstration in front of the Knesset in Jerusalem. [IPPA photo]

If emigration were to reach the 10,000 to 12,000 range, he said weekly emigration would have to be 250 if it were to be prorated.

However, Barbara Stern, chairman of the Montreal committee, said that the figures to date "are consistent with the 500 a month that Soviet officials quoted in January — they never admitted the higher figures."

She then pointed out that the Soviets "can let out 4,000 in a month ... emigration doesn't have to be spaced out over a year."

Strong tactics restore order

By
GIL SEDAN

JERUSALEM (JTA) —

Curfews, mass arrests and the closure of Arab campuses restored order in the West Bank over the Passover holiday. But tensions continued to run high last week after a weekend of violence in which Jewish settlers rampaged through Arab villages, destroying property and burning fields in retaliation for the firebombing of a car which killed an Israeli woman and severely burned her husband, three children and a young friend riding with them.

The victim was Ofra Moses, 35, of Alfe-Menashe. Settlers from Alfe-Menashe erected a memorial at the site of the attack, between the Arab town of Kalkilya and Habla village, and established a vigil there.

They were visibly hostile to Defence Minister Yitzhak Rabin who visited the site to try to calm spirits and answer their charges that security forces were not protecting Jewish settlers on the roads.

Curfews were clamped on a refugee camp in the Arab town of Tulkarem and on the nearby town of Anabta, where Arab youths had stoned Israeli vehicles. Curfews on Kalkilya and Habla were lifted.

But Bir Zeit University, near Ramallah, was ordered closed for four months following a confrontation in which security forces killed one Arab student and wounded two others. Najah University in Nablus was also closed, as was a nurses' school in Ramallah. More than 100 Arabs were arrested in a police dragnet.

Nine were placed in administrative detention for six months, which means they can be held without formal charges filed against them.

Among them is Feisal Husseini, 45, head of the Arab Studies Society in East Jerusalem, whom the authorities claim is a leading supporter of the Palestine Liberation Organization and responsible for recent unrest in the territory.

The settlers are using the latest terrorist attack to press their political demands. Rabin was confronted by a large sign urging the immediate deportation of terrorists released from jail in a prisoner exchange two years ago, expansion of Jewish settlements in the territory and a commis-

[Cont'd. on page 14]

World-National

Pollard case shows need for contact

By
RABBI W. GUNTHER PLAUT

Jonathan Pollard and his wife have been convicted of espionage against the United States, and Aviem Sella, the Israeli who masterminded them, has resigned his prestigious post in the Israeli air force. The U.S. is angry because a close ally committed a serious breach of trust, and Israel has officially apologized. A shadow has fallen on the relationship of the two countries, but it is likely that not much will change in the long run: the U.S. will continue to use the Jewish state as its forward bastion in the Middle East, and Israel will continue to rely on the U.S. as its financial and political lifeline.

Rabbi Plaut

Some people gifted with lenses that detect anti-semitism in everything that happens in the world, found the Pollard sentence of life imprisonment unduly harsh and darkly prejudicial. They point to the Walker family who some months earlier were convicted of giving state secrets to the Soviets but got away with much lighter sentences. After all, say these pundits, the Walkers betrayed the U.S. to its enemy, while Pollard gave information to a friend. Why is the latter punished more harshly than the former? Was it because . . . ?

To this particular question there are two rational answers which, however, are not necessarily convincing to those who don't want to be convinced. One, that different judges may hand out different punishments for the same crime (as happens in the U.S. and Canada all the time); and two, that what the Pollards stole was vastly more massive and infinitely more sensitive than what the Walkers handled. Of course, I don't know any details, and in any case, I don't think this is a very profitable inquiry.

There is an old adage which says that "nations have no friends, they only have self-interests." Consequently, spying is part of exercising the prerogatives of protecting one's self-interest, and everyone does it to everyone else. People ask, of course, whether there is a difference when it comes to close allies. I don't know the answer, I only know how individuals behave or should behave in their private lives, and that is different, apparently, from national behavior. Besides, according to Senator Durenberger of Minnesota, the U.S. was spying on Israel before the latter used the Pollards. Ethics seems to have its limitations.

American Jews have generally exhibited a genuine amount of distress over the affair. They have staunchly stood with Israel and worked for Israel through thick and thin, but they are also Americans and proud of it. Pollard, they feel, has betrayed a trust by crossing the line. Having expressed their unhappiness they are continuing to support Israel as they always have.

But now comes Prof. Shlomo Avineri, former director-general of Israel's foreign office, and lambasts American Jews for their attitude. Sure, he writes, Israel made a stupid mistake, but American Jews have gone overboard in their reaction. In so doing, according to Avineri, they have exhibited a "golus mentality." All their protestations that they feel secure in America ring hollow, because the first moment when they feel exposed to the accusation of dual loyalty they run for cover and scream "I'm an American." The Pollard affair, says the professor (who writes well and was a first class director-general), shows that Jews in the Diaspora are not really free. Only Israeli Jews are.

I think turning Israel's national embarrassment over the Pollard affair into an attack on American Jews (who in many ways are Israel's political and financial front line) is a neat but somewhat unpleasant trick. I suppose Avineri would have liked to have American Jews applaud the Pollards and spring to their defence. Which goes to show that even an astute analyst gets hung up over Israeli-Diaspora tensions.

Israelis have increasing trouble understanding the Diaspora, and vice-versa. To tackle this, we need more than shelichim from Israel and Diaspora visitors to Jerusalem.

Shamir presses Soviet Jewry issue

Refugee status an "insult" to Israel

By
WOLF BLITZER

WASHINGTON — For the first time in many years, there is some real optimism in Washington that large numbers of Jews are once again going to get out of the Soviet Union. This is forcing top Reagan administration officials, concerned members of Congress, and American Jewish activists to rethink some key aspects of the entire emigration and resettlement process.

Prime Minister Yitzhak Shamir, during his visit to Washington in February, clearly signalled Israel's own expectation of a relaxation in the Soviet Union's emigration restrictions when he repeatedly called on the U.S. to stop considering Soviet Jews "refugees." They are not stateless persons, the Prime Minister said. They have a place to go — namely, Israel. To even suggest that they are refugees, he added, was an "insult" to Israel.

Shamir's decision to press this issue and thus automatically place it on the agenda was seen as evidence that some movement in the kremlin's attitude was taking place. If not, why bother raising this very sensitive matter?

What was of utmost concern to Shamir and other Israeli leaders was their fear that large numbers of Soviet Jews would again "drop out" on their way to resettlement in Israel. In Rome or Vienna, they would formally apply for refugee status and seek asylum in the United States, as perhaps as many as 80% of their Soviet Jewish predecessors had been doing in recent years.

The fact that their exit visas had listed Israel as their destination was merely designed to avoid the Soviet Union the political embarrassment of having to acknowledge that many of its citizens preferred to live in America. The Soviet authorities could at least pretend to be humanitarians by permitting Jews to be reunited with their families in Israel.

But Israel really wants those Jews to live in Israel, not in Brooklyn's Brighton Beach. And the National Unity Government has signalled its determination to get tough on this issue, even if some American Jewish sensitivities are hurt in the process.

Yet most of the American Jewish establishment, and the U.S. government, see things differently. The state department's position has been restated many times: Soviet Jews should have the "freedom of choice" to settle in Israel, the United States or any place else they want. They should not be forced to live in Israel.

American Jews would like to see most Soviet Jews settle in Israel. The same is true for the administration and the Congress. But the Americans are not prepared to force them to live in Israel. They are even prepared to make it relatively easy for them to come to America. And the administration and the Congress can be expected to continue to look to the Jewish leadership for guidance on this thorny issue; so far, one White House establishment is urging the administration to accept Shamir's plea.

By pressing for the start of direct flights between the Soviet Union and Ben-Gurion Airport — with a stopover in Romania — Israel has clearly hoped to reduce the dropout rate. Most U.S. experts believe that direct flights would indeed result in the overwhelming majority of Soviet Jews ultimately staying in Israel.

Israeli officials, for their part, also have expressed confidence that many of the Soviet Jews who might have opted for the U.S. would wind up staying in Israel if only Israel were their first stop on the road to freedom.

If the subsequent absorption process was relatively smooth and if the bureaucratic paperwork could be cut down, the Jews would discover that Israel is not the horrible place the Soviet propaganda machinery has been telling them it is all of these years. Naturally, a heavy dose of insensitive bureaucracy in a strange new land would immediately recall the horrors of the heavy-handed Soviet system.

Hopefully, Israel would have learned from earlier blunders in the absorption of large-scale waves of Soviet Jewry in the 1970s. There are today more than 150,000 Soviet Jews who have become full-fledged Israelis. They still know the languages of the Soviet Union and they should be brought into the absorption process of a new wave of aliya.

Many Soviet Jews, however, will still not want to live in Israel. Some will have heard of the financial and professional opportunities awaiting them in America. Others may have immediate family members in the United States.

Everyone agrees that they should have the right to continue from Israel to the United States, if that is their choice. And no one in Israel is suggesting that these Jews should be forced to remain in Israel, as they were earlier forced to remain in the Soviet Union. The key question, however, involves their exact status as immigrants to America.

Will they still be able to apply for entry as refugees or will they have to be placed in the general pool of Israeli nationals seeking to live in the United States?

If they continue to have their refugee status, their entry into America would be considerably easier since they would not have to compete with the rather modest annual quota of Israelis legally allowed to receive resident immigrant status, rewarded with the much-desired "green card." If they were still refugees, the Soviet Jews would effectively move to the head of the line.

Jerry Goodman, executive director of the National Conference on Soviet Jewry, has just had his Washington office do a research paper on the whole legal question. He discovered that the law identifying "refugees" is open to various interpretations.

But he told me in an interview that there seems to be enough of an opening in the existing law to permit Soviet Jews who land in Israel — but who do not accept automatic Israeli citizenship under the Law of Return — to continue to maintain their refugee status.

But Shamir's declaration that Soviet Jews — after leaving the Soviet Union — are not refugees since they have a homeland in which to live has set the tone for the stance taken by hardline Israeli diplomats operating in the United States. Like Shamir, they insist that the U.S. would be slapping Israel in the face by allowing Soviet Jews to retain their refugee status even after arriving in Israel.

Every Baby M will know mother did it for money

By
ELLEN GOODMAN

One sentence among the thousands in the 121-page decision read in the New Jersey courtroom remains incontrovertible: "There can be no solution satisfactory to all in this kind of case."

Not even Gilbert and Sullivan could have tied all the loose ends and confused identities of the Baby M drama into a single happy ending. So Judge Harvey Sorkow chose to do his best in the interest of the baby.

He focused precisely and exclusively on the child produced by this artificial union of Mary Beth and Bill. She would be Melissa, he ruled, daughter to the Sterns. And Mary Beth Whitehead would have no rights.

I do not envy Judge Sorkow's role, the awesome power he exercised in this custody case. Judges aren't permitted the luxury of endless ambivalence. Finally they must decide and, though his judgment of Whitehead was brutal, Sorkow's choice of the Sterns was wise.

But I am much less comfortable with the second half of Judge Sorkow's ruling, much less comfortable with his support for the contract and concept of surrogacy. If it holds, we may have more Melissas and more, not fewer, characters in search of a conclusion.

In his opinion, the judge called surrogacy, an "alternative reproduction vehicle that appears to hold out so much hope to the childless. . . ." The end result, children for the childless, was the primary value.

But I wonder whether he heard how these words echo to many of the rest of us. An alternative reproduction vehicle? An ARV? Isn't this what has been so troubling about the whole matter? Those of us less focused on the child or the children hear the mechanistic language, and flinch at the idea that there are women — ARVs — who will be recruited professionally to manufacture children, work as baby-makers in what the judge described so coolly as a "totally personal service." There will be more women who will fail to keep their cool.

In the eyes of the law, surrogate motherhood, he suggested, was the equivalent of surrogate fatherhood. If a man could legally sign over his sperm, then surely a woman could sign over her womb. But this neat legal math denies reality. A woman is more than an egg donor. Man and woman may be two halves of the genetic structure of their offspring, but their roles before birth are as unequal as — let me be graphic — ejaculation and gestation.

This is not to suggest that, by virtue of pregnancy, every mother has a stronger claim to the newborn than any father, that the Mary Beths invariably have first rights. There was too much of that sentiment outside the courtroom, too much loose talk of "bonding" and intrinsic maternal rights. The repentant first surrogate mother who calls herself Elizabeth Kane said ". . . no man on earth, no matter what his title, has the right to break the bond between a mother and her child." Perhaps she forgot that it was Bill Stern whose original desire to have a child began the entire creative process.

But if we've learned anything from this case, we've learned that even an ARV can have second thoughts, whether they come at childbirth, or two years later or ten. Each child like Melissa comes with a shadow family, sister, brother, grandparents. This family knows who and where the child is. Their own lives have been altered by her creation and absence. Each Melissa will come with the knowledge that her mother did it for the money.

The judge in this case appears to believe that we can write the contracts and laws to clarify human relationships. Parents such as the Sterns can have the benefits of babies like Melissa without the debits of emotional turmoil like the Whiteheads. Judges are meant to have such faith in the law. I don't share it.

The Baby M case is, and always will be, unusual. The girl is, as Judge Sorkow, wrote, "unique and at risk." She may learn about her origins from some made-for-television movie. Or a book cover, a faded clipping, a casual remark, or an appeals case.

Nor is Mrs. Whitehead likely to fade away. Just 48 hours after the decision, she appealed the verdict, legally and emotionally: "We will not accept the decision of one judge as the final determination of a whole society that we should be permanently separated." How likely is she to accept that verdict from the next or the next or the next judge.

The child will always be the most famous of her kind. But she is not alone. No law can clarify the muddy human emotions that come when we introduce hired motherhood, when we have a new category of children who can trace their origins to an ARV.

The judge decided this case for the sake of the child, for the value of children. He admitted that there was no happy ending. But the reality is that for present and future Baby Melissas, this is no ending at all — just the beginning.

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"Outspoken support for Israel" cited

Tel Aviv University honors Quebec premier

By
JANICE ARNOLD

MONTREAL —
Quebec and Israel have been said to share many things in common, but a love of the French language is not usually mentioned in the list.

Tel Aviv University president Moshe Many, who was in Montreal to confer an honorary doctor of philosophy degree on Premier Robert Bourassa, noted that 1.5 million people in Israel speak French fluently and many more are learning French in schools today.

The Jewish state has the largest French-speaking population "between France and New Caledonia," Many said, an important fact in this l'Annee de la francophonie.

TAU has sent professors of French literature to teach in Quebec universities, under an exchange program, he said. French-Canadian literature is also popular in Israel, both in the original and Hebrew translation. (Gabrielle Roy, author of The Tin Flute, is among the Quebec writers whose works have been translated into Hebrew.)

About 500 people attended the special convocation in the sanctuary of Congregation Shaar Hashomayim, under the auspices of the Canadian Friends of Tel Aviv University, Montreal chapter.

The citation, read by Justice Minister Herbert Marx, states that the honorary degree was conferred in recognition of Bourassa's distinguished career in both politics and academia, his respect for the many different cultures and faiths in Quebec, and his "outspoken support for Israel in international forums."

Marx added his own impressions of his boss. "To those who know him, he is even-tempered, generous and easy-going....A strong but pragmatic leader — truly a man for all seasons."

Bourassa, he said, now has two reasons to accept Shimon Peres' invitation to visit Israel, made last fall during his visit to Quebec as Prime Minister: "The first is to follow up on their discussions about trade and the second is to visit his (Bourassa's) alma mater, Tel Aviv University."

Among the representatives of Quebec universities in the academic procession were Concordia University rector Patrick Kenniff, who was chairman of the convocation; Chief Justice Alan Gold, president of Concordia; Gilles Cloutier, rector of the University of Montreal; Hugh Hallward, chairman of the McGill University board of governors; Jean-Guy Paquet, rector of Laval University; and Hugh Scott, principal of Bishop's University.

Bourassa, in his acceptance speech, observed that it was no accident the two guardians of Quebec justice, Marx and Chief Justice Alan Gold, are from the Jewish community given the value Jews place on social justice.

Bourassa enumerated the respect for tolerance, liberty and human rights as other values which unite Quebec and Israel, as well as the experience they have shared of being cultural minorities in their respective parts of the world.

He mentioned that Quebec (as Lower Canada) accorded Jews full political equality 155 years ago — before even Great Britain did so. The premier praised the contributions Jews have made to the province in many fields, including literature, the arts and business.

He recalled his talks with Peres, saying it might be worthwhile for Quebec to analyse Israel's successful negotiation of a free trade agreement with the United States.

Bourassa also offered his support for continued exchanges with TAU and other avenues of cooperation with Israel.

CFTAU Montreal chairman Barbara Seal said it was hoped the event would foster closer relations between parliamentarians and academicians in Quebec and Israel.

Premier Robert Bourassa (centre) received an honorary Doctor of Philosophy degree from Tel Aviv University president Moshe Many (left). At right is Quebec Justice Minister Herbert Marx.

The evening also raised $615,000 for the enlargement of TAU's faculty of management, tribute committee chairman Morton Brownstein announced at the reception which followed the convocation.

The Canadian Friends hope to match the $1-million gift to the university by Montrealers Marcel and Annie Adams, through a campaign chaired by Jack Cummings, honorary chairman of TAU's international board of governors.

Their donation has created the Marcel and Annie Adams Institute for Business Management Information Systems at the Leon Recanti Graduate School of Business Administration.

The evening was attended by several members of Bourassa's cabinet, besides Marx: Health and Social Affairs Minister Therese Lavoie-Roux, Communications Minister Richard French and Energy Minister John Ciaccia, as well as Bourassa's parliamentary secretary Reed Scowen.

From Parliament were Montreal MPs Sheila Finestone and David Berger and Senator Leo Kolber, while municipal representatives included Lachine Mayor Guy Descary, Montreal West Mayor Roy Locke, Dollard des Ormeaux Mayor Ed Janiszewski, Hampstead Mayor Irving Adessky and Laval Councilor Irwin Bigman.

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Kollek Concerned about Jewish Unity and Renewal

Teddy Kollek, who recently marked the completion of his twentieth year as Mayor of Jerusalem, is concerned with issues arising in Jerusalem and affecting all of world Jewry: how to meet the challenges to Jewish unity and political renewal posed by factionalism and extremism.

Kollek has gained the trust and respect of local and world leaders for his policies, tact and success in making Jerusalem a better, a more beautiful and a more peaceful place to live. However, after the recent and intense conflicts in the city, he sees the need to reach out for other resources.

Kollek sees the Shalom Hartman Institute for Advanced Judaic Studies as a rich resource in defining, addressing and beginning to solve these problems.

Jerusalem's Role

Kollek sees Jerusalem facing issues of pluralism and particularity. First, there are the needs to preserve and foster tolerance among the various faith (and non-faith) communities, freedom of worship and of access to holy places, and the need to encourage Israel to become a democratic, pluralistic society. Second, there is the challenge of preserving Jerusalem's role as the focus of world Jewry.

Address Problems

Kollek is excited by the innovative work the Hartman Institute is doing in leadership and outreach programs based on traditional texts, with Israeli and Diaspora communities. The aim of these programs is to search the tradition for help in addressing contemporary problems.

Mayor Kollek and Dr. David Hartman, the Founder-Director of the Institute, will be discussing these issues and their relevance for Diaspora Jewry at a dinner meeting Thursday, May 7 in Toronto.

For more information, call Canadian Friends of the Shalom Hartman Institute at (416) 237-0446.

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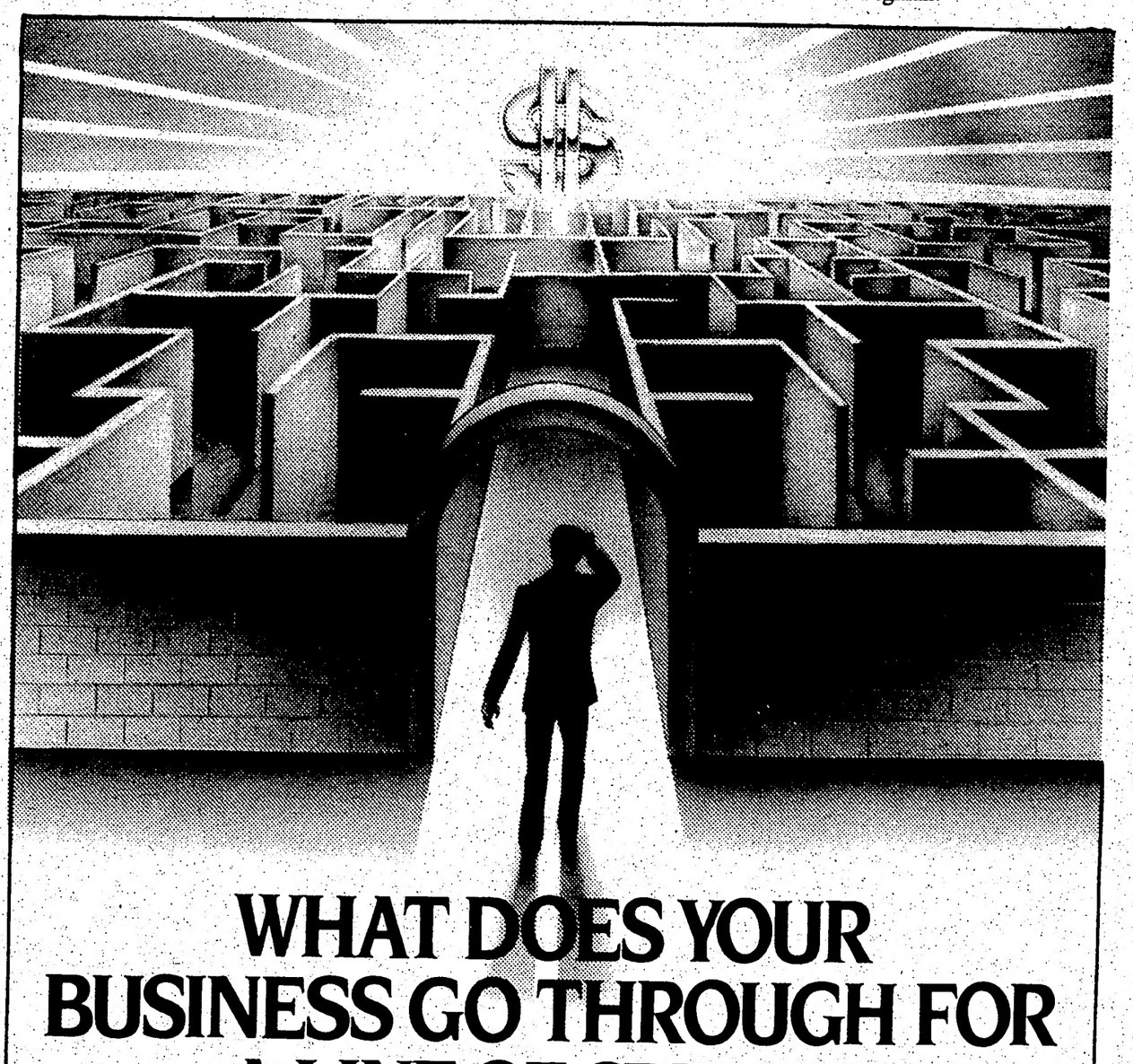

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Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: Our rabbi does some strange things. Should we tell him that what he is doing is wrong?

Rabbi Burak

A duly ordained rabbi should not be told that he is doing wrong. One should assume instead, that he knows what he's doing, and that any fault we see bespeaks a lack of comprehension on our part. That was the way things were done in Talmudic days, even when the rabbi seemed to be doing atrocious things.

In Tractate Shabbas, 127B, "Our rabbis taught: The scholars were once in need of something from a noblewoman where all the great men of Rome were to be found. Said they: 'Who will go?' 'I will go,' said Rabbi Yehoshuah. So Rabbi Yehoshuah and his disciples went.

"When he reached the door of her house, he removed his tefillen at a distance of four cubits, entered, and shut the door in front of them. After he came out, he had a ritual bath, and learnt with his disciples."

Everything that this sage did on this occasion could raise some eyebrows. The act of closing the door when visiting the non-Jewish noblewoman could be seen as highly improper. The act of removing the tefillen, and the act of having a ritual bath all had sexual overtones.

Rabbi Yehoshuah wanted to know what his disciples thought of all this. "When I removed my tefillen, of what did you suspect me?" "We thought, our Master reasons, 'Let not sacred words enter a place of uncleanness'."

"When I shut the door, of what did you suspect me?" "We thought perhaps he has government matters to discuss with her."

"When I descended and had a ritual bath, of what did you suspect me?"

"We thought, perhaps some spittle spurted from her mouth upon the rabbi's garments."

"Feet of clay"

"By the Temple service!" exclaimed he to them, "It is even so; and just as you judged me favorably, so may the Omnipresent judge you favorably."

That was the way it was done in the old days, when men were in no hurry to find the errors of their masters. Nowadays, one would say "he has feet of clay."

In England, in 1808, when L. Alexander disagreed with a ruling given by Chief Rabbi Hirschell, he published a pamphlet with this title page: "The Axe laid to the Root; or, Ignorance and Superstition evident in the character of the Rev. Solomon Hirschell, Major Rabbi, commonly called THE HIGH PRIEST of the JEWS IN ENGLAND . . ."

The title page tells us that these are ". . . Moral Letters addressed to Him, on occasion of his having ordered the Trees to be Felled, that were permitted for many years to grow in the Old Burial Ground, Mile-End Road." Alexander was a true conservationist; trees were not to be cut down, but a Chief Rabbi could be cut.

Hyman A. Simons, in his Forty Years as Chief Rabbi (London, 1980), gives us the front page of this pamphlet and some of Levi Alexander's letters to the chief rabbi. Simons says that they show "not only Alexander's profound rabbinical and classical scholarship but his erudite command of the English language."

Obviously, Levi Alexander did not know Tractate Shabbas, 127B, but he knew how to cite on the front page of his pamphlet, these lines from Pope: "For while I live no rich or PRIESTLY knave Shall stalk this earth in quiet to his grave."

There you have a true follower of Korach.

Canadian Red Cross backs international recognition

Magen David Adom gets support

By
DAVID LAZARUS

TORONTO —

The Canada-Israel Committee has welcomed a formal gesture of support by the Canadian Red Cross Society (CRCS) for Red Magen David Adom in Israel's fight for official recognition by the International Red Cross and Red Crescent Movement.

In a letter to MDA-Israel president Aryeh Harell, CRCS president Andrew Fleming said "hopefully (the letter will), eliminate any misunderstanding which may have caused confusion between Canadians" regarding the CRCS position on MDA.

MDA currently has observer status only in the IRC, because its emblem — the Red Shield of David — has not been recognized.

Fleming said the Canadian organization wanted to provide "assurance that the CRCS position vis-a-vis MDA continues to be positive and supportive and to ensure an atmosphere of harmony and understanding between ourselves and the people of Israel . . ."

"We welcome the CRCS' commitment to full bilateral cooperation with MDA, as well as the CRCS pledge to work towards international recognition of MDA," said CIC past national chairman Anne Gross.

She said that in the context of the "ongoing international discussions of this issue, the CRCS letter is a positive, constructive step."

The expression of support by the CRCS society put into writing the effective position of the organization regarding MDA.

But it was seen as a step in the interests of both the CRCS, which felt that its own position was being "obscured" in Canada by the concern over MDA's international status, and for Israel, which has been looking for formal gestures in the international community that would bolster MDA's support at future IRC conferences.

According to the CIC, the CRCS felt that it has been "blamed" for the non-recognition of Magen David Adom, although, in fact, the society has been powerless to change the situation.

Israel, by comparison, hoped to make progress by acquiring declarations of support similar to the American Red Cross' statement at the 1986 IRC conference in Geneva.

At the time, the ARC called on national societies to engage in a "de facto, bilateral relationship" with the MDA that, in essence, would be no different from their relationships with other red cross societies.

The CRCS' formal gesture followed a Feb. 11 meeting in Toronto between leadership of the CRCS, the CIC (including the B'nai B'rith, Canadian Jewish Congress, and the Canadian Zionist Federation), and Canadian Magen David Adom in Israel, to discuss CRCS-MDA relations and the question of recognition of the Israeli body.

Israel has been seeking official recognition for MDA since an IRC diplomatic conference in 1949 when the motion to recognize MDA's emblem to make it eligible for IRC admittance was defeated by one vote, although Israel fulfilled the nine other membership requirements.

The Red Cross emblem has been recognized since 1864, and the Red Crescent since 1929.

Part of the problem, according to observers, is the complex nature of the IRC structure as well as its highly charged political atmosphere similar to that at the United Nations.

The International Red Cross and Red Crescent Movement is actually a generic term used to describe the overall movement. It includes 144 recognized Red Cross or Red Crescent societies, the International Committee of the Red Cross (ICRC) of Swiss citizens, and the League of Red Cross and Red Crescent Societies, the societies' governing executive.

Recognition of emblems, however, can only be adopted or revised by governments and not societies, as changes to the Geneva Conventions that govern the IRC, at diplomatic conferences held every four years. Israel is a signatory of the Conventions.

In 1977, the league ICRC, and nine national societies formed a working group to discuss the emblem issue. But a request in 1981 to extend its mandate was voted down by the majority of member societies.

The Canadian Red Cross Society supported the extension of the group, which is the only appropriate IRC forum for addressing the emblem issue.

Fleming reiterated in the CRCS letter that it "supports the re-establishment of the International Red Cross Working Group on the emblem so that a way may be found to integrate MDA in the worldwide Red Cross Movement, thus furthering our cherished principle of universality"

He stressed that the CRCS has always worked with MDA "as if it were a fully recognized national society," and would continue to "cooperate bilaterally" with MDA "in the same manner as it does with all other national societies of the International Red Cross Movement."

Although without legal sanction in the international Red Cross movement, the Canada-Israel Committee said the CRCS declarations "maintain a momentum of positive rhetoric pending a resolution of the problems surrounding the international status of the MDA emblem."

"Copies of the CRCS letter were also sent to Alexander Hay, president of the IRC Committee in Geneva, and to other Red Cross societies in the West."

Electoral list released

MONTREAL —

The Canadian Zionist Federation has released the results of its membership campaign which concluded at the end of March. The total number of persons registered is 71,515, broken down as follows:

- United Torah Coalition: 24,080.
- Mercaz Canada (the Conservative movement): 10,343.
- Zionist Organization of Canada: 9,296.
- Kadima-Canadian Council of Reform Zionists: 5,383.
- Canadian Sephardic Federation: 4,796.
- Canadian Hadassah-WIZO: 3,750.
- Na'amat Pioneer Women: 3,548.
- Labour Zionist Alliance: 3,496
- Herut Hatzohar of Canada: 3,255.
- Friends of Pioneering Israel: 1,431.
- Confederation of United Zionists: 778.
- Independent Student Zionist List: 368.
- Tehiya Canada: 350.
- Achdut Avodah Poale Zion: 190.

The number of direct memberships with the CZF is 451.

CZF executive director Meyer Krentzman said there are likely duplications of names or other disqualifying factors among the lists that will have to be eliminated to produce the final electoral list. That list is expected to be ready by the end of May.

The United Torah Coalition is composed of two Zionist groups, the Mizrachi Organization and the affiliated Emunah Women, plus the Canadian branches of the Rabbinical Council of America and the Union of Orthodox Jewish Congregations of America.

Out of the 14 groups above nine slates have been formed. As usual, the Labor affiliates (LZA, Na'mat and Achdut Avodah) are running under the banner of the Labor Zionist Movement of Canada.

Herut and Tehiya, both right-wing parties in Israel, have merged on one slate, as has already happened in the United States.

Elsewhere, Canadian Sephardic Federation and Hadassah-WIZO members are listed on the slates of the Confederation of United Zionists and the Zionist Organization of Canada, both "general" Zionist groups.

PRINCIPAL - VANCOUVER TALMUD TORAH

The Vancouver Talmud Torah is the Jewish day school in British Columbia and serves a Jewish community of over 20,000. The student body numbers nearly 400 from Preschool through Grade Seven. The school is located in the heart of the Jewish area, and has a modern, well-maintained physical plant including special education centres, library, science laboratory and synagogue. There is a well-qualified, competent and experienced staff of teachers, administrators, consultants and support personnel.

The Talmud Torah invites applications for the position of Principal for the Fall of 1987. Candidates should be fluent in Hebrew; have a strong Jewish and general education (ordained Rabbi preferred); post-graduate work and experience in eduea-tional administration; and a minimum of five years of successful teaching and/or related experience. A generous financial package and fringe benefits are being offered. Citizens of Canada and landed immigrants will be given preference. Applications should include curriculum-vitae, with three references. The deadline for applications is May 15, 1987. All correspondence should be sent to Dr. Jack Rootman, Chairman, Search Committee, Vancouver Talmud Torah, 998 West 26th Avenue, Vancouver, B.C. Canada V5Z 2G1.

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World-National

Jewish leaders dispel myth

Alberta not refuge for haters, CJC official says

By
PAUL LUNGEN

CALGARY —

Jim Keegstra taught unchallenged for 14 years in Alberta.

Alberta is redneck country.

The Aryan Nations can find a home for their white-supremacist, anti-semitic organization only in Albera.

Truth or falsehood?

One of the most enduring myths about Alberta is the wrongly held belief that the people of the province support those prejudiced against Jews.

For Len Dolgoy, a national officer of Canadian Jewish Congress who resides in Edmonton, Keegstra and Terry Long, the leader of the Aryan Nations, bring unwarranted perceptions of Alberta as a home for haters.

"Alberta is a very open society for Jews," he says. "We don't perceive of ourselves as prejudiced against."

Hal Joffe, a spokesman for Calgary's Jewish community, agrees. "We take part in the mainstream," he says, adding that Eastern Canada has seen its share of rabble-rousers stirring up anti-Jewish feelings: Ernst Zundel, the publisher of pro-Nazi Holocaust-denial literature; John Ross Taylor, convicted of defying an order of the Ontario Human Rights Commission to desist from putting hate messages on telephone lines; and Ron Gostick, a publisher in Flesherton, Ont., of material that found its way to Keegstra's library and on which the convicted hatemonger said he relied to form his views.

And as for Terry Long's white-supremacist organization, "the three of us may outnumber the Aryan Nations," Joffe says.

But Joffe offers a cautionary note: left alone for five years, the Aryan Nations could begin to attract a wider following. Public scrutiny keeps their numbers low, he contends. That's why he helped form CARRD, Citizens Against Racial and Religious Discrimination.

Consisting of "a broad spectrum" of individuals, CARRD reacts to incidents of persecution and discrimination. It also forms an educational function, Joffe says.

With about 130 members, many from visible minority groups, CARRD tries to bring the Aryan Nations into the full light of day so Albertans will not be fooled into thinking it's something other that a white-supremacist group.

CARRD is also attempting to influence Albertans at an early age. Almost concurrently with the Keegstra appeal, heard in early April, CARRD finished the run of a dramatic play for elementary and junior high students that played in 51 schools.

Entitled *The Field*, it's the story of a blind girl contending with hostility after befriending a new neighbor who unknown to her is of East Indian descent.

The play, by a local playwright, was presented by CARRD in conjunction with the Canadian Council of Christians and Jews and SPEDS, the Society for the Prevention and Elimination of Discrimination and Stereotyping.

Pursuing its educational function even further, CARRD is working with SPEDS to develop a general education program for the school system that will make anti-discrimination and tolerance values that are part of the curriculum — a policy recommendation of the Ghitter Commission which investigated tolerance in Albera.

In Edmonton, Dolgoy points out, the Beth Sholom Synagogue was in the forefront of forming an interfaith group that included Catholics and Methodists which held a joint benefit concert on behalf of a food bank.

Rabbi Haim Kemmelman of the Beth Sholom also participated in an interfaith service recently — another Alberta response to intolerance, says Dolgoy.

"Keegstra and Long have fortified bonds between communities," Joffe says. "They've done themselves a disservice.

"If Zundel got $1 million of publicity, the others got $100 million. People see anti-semitism in the light of day."

As evidence for their optimism, Joffe and Dolgoy point to the reaction in the town of Sundry where 500 residents — most of the town — turned out to a meeting to roundly condemn Long in the aftermath of reports he planned to build a compound for the Aryan Nations in neighboring Caroline.

However, David Goldberg is not quite as sanguine as Joffe and Dolgoy. Goldberg, who heads the first office of the B'nai B'rith League for Human Rights in Alberta and Saskatchewan, says "we are potentially moving towards some kind of communal civil confrontation." It's not that likely that the white supremacists and their opponents will clash, he says, but the only sure way to prevent it is for the government to intervene.

Not only should the provincial government lead the way in showing that prejudice is unacceptable in Alberta, it should take concrete steps to halt telephone hate messages originating near the Aryan Nations' compound, he says. The messages began with anti-immigration statements and developed into vile anti-semitic canards that claim the Talmud doesn't prohibit either the killing of children or pedophilia..

The Alberta government refuses to do anything about the messages, Goldberg says, even though the League, others in the Jewish community and non-Jewish groups have asked them to intervene. Government spokesmen say the messages aren't obscene and they therefore cannot do anything to prevent them.

But there's a broader issue that goes beyond the Aryan Nations, Goldberg maintains. Alberta never had to confront issues of multiculturalism, he argues. It had a basically homogeneous population until the 1960s, but with the economic boom came an influx of many groups, including visible minorities.

Society was faced with new demands and the province is still somewhat reticent to come to terms with the question of multiculturalism.

B'nai B'rith, the Jewish community and representatives of other minorities meet to discuss solutions to the problem, which include requesting the government to intervene in the telephone message case.

"The hate messages remind us we can't have a false sense of security." B'nai B'rith alone receives on average one hate message per week, he says.

Although the Aryan Nations are a fringe group with little support, "the government must come to grips with a permanent multicultural society," Goldberg says.

Unfortunately the government minister responsible for the telephone system refuses to even give Goldberg an appointment to discuss the hate messages.

"Maybe they don't feel it's a pressing concern," he says.

"Ivan" is dead, archivist claims

TEL AVIV (JTA) —

William Torchin, a Ukrainian-born archivist from Cleveland, Ohio, arrived in Israel recently with what he claims is solid evidence that suspected war criminal John Demjanjuk was not the brutal death camp guard at Treblinka, known to inmates as Ivan the Terrible.

Torchin, who says he has been collecting documents and testimony for the past seven years, has amassed what he calls the most extensive list extant of Treblinka officials and survivors. He has files on 200 camp personnel and 112 survivors which, he insists, point not to Demjanjuk but to a deceased German SS man, Alfred Bilitz, Yediot Achronot reported last week.

He says Bilitz's name appears on his list of camp officials, on the United Nations list of war criminals and on a list compiled by the Polish government. The UN documents state that Bilitz was called "Ivan" and that he is suspected of murder and other crimes during the time he served at Treblinka.

A Polish document contains the testimony of three Jewish survivors of Treblinka, all now deceased, which include a physical description of "Ivan" — "tall and blond" — that matches Bilitz, Torchin says.

He contends that there is another camp survivor living in Israel who can confirm his information.

He himself is going to West Germany to try to locate Bilitz's file and any surviving relatives, Yediot Achronot reported.

Demjanjuk, a former resident of Cleveland who was extradited to Israel last year, has been identified as Ivan the Terrible by several Treblinka survivors who testified at his trial, which is now in its eighth week.

PAYING RESPECTS

Israel President Chaim Herzog places a wreath at Holocaust memorial during his visit to Bergen-Belsen death camp in West Germany. Herzog took part in the liberation of the camp on April 15, 1945 while an officer in the British Army. [RNS photo]

The Name Game

There's a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years.

In a series of articles Mr. Catzman reports on his research. If you have any information relating to the origins and meaning of your surname, please pass it along to Fred M. Catzman, c/o The Canadian Jewish News, 10 Gateway Blvd., Don Mills, Ont. M3C 3A1.

* * *

ISAACS — LACHOWSKY

Isaac, the son of Abraham and Sarah, was so named because his mother was 90 years old before she bore her husband Abraham a son. In Genesis 18, the Lord is related to have told Abraham who was 100 years old that "Sarah thy wife shall have a son," whereupon Sarah laughed within herself. When her son was born Sarah said "God hath made laughter for me, every one that heareth will laugh on account of me." Laughter in Hebrew is Tzchak — so that her infant son was named "Yitzchak" (Isaac in English).

Thus we derived not only the patronymic names Isaacs, Isaacson, Isaacovitch, Itzkovitch, but a subtle substitute in those jurisdictions where the adoption of Hebrew names was forbidden to induce assimilation by sublimating Jewish identity. The descendants of Isaac recalled the derivation of their name which was laughter.

Lachen is German "to laugh." Hence the surnames Lachovitch, Lachovsky, and Lachman.

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World-National

Elberts vow to continue fast

Refuseniks' lives said in danger

By
WENDY ROSEN

TORONTO —
Soviet Refusenik hunger strikers Lev and Inna Elbert's lives are in jeopardy but they remain adamant they will continue the fast until they either receive an exit visa or die.

This is what the couple, who have been fasting since March 5, told her brother Dr. Alexander Mizrukhin on the first night of Passover. He relayed the story to The CJN while he was in Toronto on a private visit.

Mizrukhin, a pyschiatrist who was allowed to emigrate to Israel in January 1977, said the Soviet couple's 16-year-old son Carmi joined his parents' fast on April 6.

Mizrukhin, who phoned that night because it was his sister's 36th birthday, said the couple sounded weak but Lev more so than Inna. He lost 44 pounds in 39 days and weighs 143 while she is down 20 pounds and weighs 103.

Mizrukhin spoke to Inna about the family and brought her up to date on their mother Kira, currently living in Haifa, his wife and two sons in Safed, and his 3-month stay in Pittsburgh at the invitation of the American Mental Health Affiliation with Israel.

However, when he tried to turn the conversation to stopping the hunger strike, "they asked me not to press them — just the authorities. They also had a call from Israeli Foreign Minister Shimon Peres asking them to stop but they refuse.

Dr. Alexander Mizrukhin, in Toronto on a private visit, holds a poster of his sister and brother-in-law, Soviet Refusenik hunger strikers Inna and Lev Elbert. [Wendy Rosen photo]

"Every time I tried to speak of their health, they said they don't want to talk about it."

He went on to say that information from both Lev and his brother Michael indicates that Inna "probably will not last more than one week without there being irreversible changes. She has developed water buildup in her legs — that's where it usually starts and then works its way up the body. This means she's having a problem with her liver and kidneys.

"It very well may be too late already ... I just hope it isn't but you never know."

He explained that her liver condition stems from a 53-day hunger strike in 1983 and Lev, who has collapsed twice, has myocardial ischemia, which is a lack of blood or oxygen supply to the heart muscle.

"Their message was the same it always is. Nobody can understand what's going on in Lev's case ... there are no secrets (he was told his refusal was because of state secrets gained during his army term in a construction battalion which ended in 1974) and he has documents supporting this. If his case can't be resolved positively, I don't know whose can."

Mizrukhin said the couple feels they are being used as pawns in a chess game as are many long-term Refuseniks.

"Everybody is so excited about the changes in the Soviet Union but for the long-term Refuseniks, there are no changes ... there is no glasnost (openness) for them. Glasnost doesn't affect Jews. They still don't know why they are refused or have the right to appeal. It's a Kafka-esque situation."

Mizrukhin, whose mother was allowed to emigrate in 1981, has been working on his sister's behalf since he set foot in Israel 10 years ago.

He said many of the Western activists whom he knew from his Refusenik days have joined with him to "reach out to as many people as possible" to bring to their attention not only the plight of his family but that of the whole Soviet Jewry situation.

As for Carmi's decision to join the hunger strike, Mizrukhin said the teenager feels his parents sheltered him and he now wants to be part of the struggle for freedom. He doesn't want his freedom as a result of the death of his parents.

In a previous telephone call with Genya Intrator, chairman of the Inter-Religious Task Force on Human Rights, Lev said that Inna recently received a message from an official of ministry of foreign affairs who implied that the family should expect another refusal.

In the wake of that call he wrote an open letter to the people and government of Israel as well as the worldwide Jewish community. He calls the expected refusal "a blatant attempt to destroy our family...In case of a tragic outcome, we ask you to use all means available to you to bring our son Carmi and my brother Michael to Israel."

Urges community effort

Press for trials, says Harris

MONTREAL —
The Jewish community should make a concerted effort to urge the Canadian government to immediately table amendments to the Criminal Code that will allow for the prosecution of suspected Nazi war criminals in Canada, Milton Harris told the national executive of Canadian Jewish Congress at a recent meeting.

Harris, who is national chairman of CJC's War Criminals Committee, said these amendments, which have already been drafted by Justice Jules Deschenes in his report, should be put into law without delay.

The community should also press for prosecutions to begin soon after the amendments are made "before the problem dies of natural causes," said Harris, immediate past president of CJC.

The Canadian government was praised by Harris for its stated commitment to bring war criminals to justice. He added that the report of the Deschenes Commission and the government's response has been "my most gratifying experience in over 20 years of vigorous lobbying of governments for Jewish causes...I would never have imagined that we could ever be where we are today."

Harris singled out for special praise McGill University law professor Irwin Cotler for his contribution as CJC's counsel before the Deschenes inquiry.

"No one made the tremendous personal sacrifice that Irwin did. Irwin appeared as Congress' counsel for 18 days and never requested a cent in fees."

Harris also cited the work of national executive director Jack Silverstone and the many lawyers and legal researchers who donated their time and expertise.

Former solicitor-general Robert Kaplan was mentioned as well by Harris for raising the Nazi war criminal issue.

Among the motions brought to the national executive was a suggestion by Gerda Frieberg, national chairman of the Holocaust Remembrance Committee, that the graves of Holocaust survivors be marked with a special symbol indicating that fact.

At the CJC national officers meeting which followed, the officers approved the appointment of Rabbis Gunther Plaut of Toronto and Reuven Bulka of Ottawa as co-chairmen of the Task Force on Assimilation and Intermarriage.

Eric Maldoff, a Montreal lawyer and former president of Alliance Quebec, was confirmed as chairman of the National Communications Committee.

The Jewish Quiz

QUESTIONS:

(1) What does Leviticus 23:15-16 instruct Jews to do?

(2) What begins on the 16th of Nisan (second night of Passover) and ends on the 5th of Sivan (the night before Shavuoth)?

(3) What is Yom Hashoa Ve-ha-Gevurah?

Edmond Lipsitz

ANSWERS:

(1) Sefirat ha-Omer ("Counting of the Omer").

(2) Counting of the Omer.

(3) The Day of Remembrance of the Holocaust and the Warsaw Ghetto Fighters.

* * *

These questions and answers came from the book 6400 Questions About Judaism and the Jewish People by Edmond Y. Lipsitz, published by JESL Educational Products, Downsview. Dr. Lipsitz would be pleased to receive your comments, or to consider your own Jewish quiz questions for inclusion in future columns. Write to him, c/o Canadian Jewish News.

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DIARY ...of a People

By DAVID BIRKAN

Mary Phagan, 14, was found brutally murdered in the basement of Atlanta's National Pencil Co. on April 27, 1913. In a heady blend of anti-semitism and political opportunism, a plant official was accused of the crime, to become the first and only Jew lynched in the U.S.

A barely literate penciled note beside the strangled white girl accused a "long sleam tall Negro." Newt Lee, the Black night watchman who found the body, was promptly arrested. Among those routinely questioned was Leo Frank, a slight, soft-spoken 31-year-old family man. Nephew of the plant's founder, he was superintendent and part owner. Standing in for the regular paymaster, he had paid the staff.

His testimony and a chemical examination of his clothes for blood stains proved negative. But for police, Frank's casual admission that he had paid the girl's salary and thought she went home marked him as the last person to see her alive. During the inquest, another Black employee, James Conley, accused Frank of asking him to write the note and carry the dead girl to the basement. Frank was charged with murder.

Conley's offer to testify against his employer was heartily accepted by the authorities. In a case remarkable for its lack of evidence, Conley — whom many suspected of the crime — became the state's chief witness. He repeated the accusation and added that he had also seen the accused committing acts of sexual perversion. Frank, in an eloquent statement, said Conley's accusations were lies and that he had no part in the girl's death. (Evidence presented several years ago, withheld at the trial, condemned Conley, who died in 1962.)

Frank's trial — which took place several months before a similar one, that of Mendel Beilis in Russia — reeked of anti-semitism from the start. The defence's charge of extreme prejudice was denied by the state. Local officials encouraged mobs to pack and surround the courtroom and call out continuously: "Death to the Jew," and "hang the Jew." Spectators were allowed to give free vent to their anti-semitism. Members of the jury were threatened with death if they didn't submit a verdict of guilty, and the judge if he failed to sentence Frank to hang.

Death sentence

Frank was found guilty and sentenced to death, despite the fact that no white man had previously been convicted on the testimony of a Black man.

Public outcry, outraged editorials and widespread indignation of the kind sweeping Europe over the falsely accused Beilis now gathered around Frank's slight forlorn figure. U.S. justice came under question. In response, racist anti-semitism mounted, fanned by populist politician Tom Watson. In his weekly Jeffersonian Magazine, he kept calling for the execution of "the filthy, perverted Jew of New York. . . . The Black man's lust for white women," he said, "is not much fiercer than the lust of the licentious Jew for the Gentiles." Watson founded the Ku Klux Klan-like Knights of Mary Phagan, which boycotted Jewish businesses and threatened individual lives.

Frank's lawyer, arguing that he had not received a fair trial, carried his case up the court system. On May 18, 1915, a month before his scheduled execution, the U.S. Supreme Court denied Frank's final appeal. Despite threats to his life, Georgia governor John Slaton commuted Frank's sentence to life imprisonment.

Frank was attacked by white and Black prisoners. A cellmate slashed Frank's throat, and he was removed to the prison infirmary. On Aug. 16, 1915, a gang of some two dozen Knights entered unobstructed and whisked the injured man off. They drove him 175 miles to Mary Phagan's birthplace, and hung him. Photos of trussed Frank, hanging from a tree and surrounded by the proud perpetrators, their faces clearly identifiable, were circulated throughout Georgia. No one was arrested for the lynching.

Watson's vituperation continued for some time and he was elected to the U.S. Senate. Frank's prosecutor defeated the ruined Slaton for the state governorship.

Not much earlier, a jury of simple Russian peasants considered the blood libel evidence against Mendel Beilis and unanimously declared him not guilty.

Followup to Menzies Review

Australia creates Nazi probe unit

By VIC ALHADEFF

SYDNEY, Australia — Australia has established a special unit to investigate about 85 suspected Nazi war criminals living in this country. Robert Greenwood, a lawyer, has been appointed director of the unit.

The establishment of the Special Investigations Unit (War Crimes) flowed directly from the recommendations of investigator Andrew Menzies who last November handed the government a sealed envelope containing the names of about 70 people living in Australia suspected of being war criminals. An additional list of about 15 names was handed to Prime Minister Bob Hawke during his visit to Israel in January.

With Greenwood reporting to Attorney-General Lionel Brown, the SIU will comprise investigators, historians, information analysts and legal experts.

In an interview with The CJN, Greenwood, a stern-looking 45-year-old, outlined the parameters of the task ahead of him.

"The primary function of the unit will be to examine the allegations into the cases cited by the Menzies Review as being appropriate for further investigation," he said. "When we have scrutinized the apparent factual basis for the allegations, we will decide on a course of action."

Greenwood said that only the "more serious war crimes" will be deemed worthy of attention, in view of the fact that more than 40 years have elapsed since the events in question. Membership, or sympathy for fascist organizations in Nazi-controlled Europe, therefore, will not warrant attention.

He concurred with the sentiments expressed by the attorney-general who said in Parliament recently: "The Menzies Report sets out the nature of war crimes that would always be of concern, no matter how long ago they were committed. I mention, for example, participation in police or so-called security units which had the task of deporting, ill-treating or murdering persons on racial or political grounds. . . ."

Asked whether Soviet evidence would be admissible, Greenwood replied that any evidence from abroad would be looked at on a case by case basis. The government has recently enacted legislation on the subject and the courts' customary stringent safeguards would apply.

He added that the unit, which planned to establish contact with the Office of Special Investigations in the United States, has projected a life span of two years.

Greenwood declared his intention to operate with "detachment and objectivity . . . relying on hard, solid evidence and not on rumor and suspicion. . . . The investigator must realize that he has an equal responsibility to uncover evidence which supports the allegations he is investigating and any material which may go to show that they are false and exaggerated," he said. "At the end of the day, his only concern is with the truth."

Temple Mount riot avoided

JERUSALEM (JPFS) — In a tense atmosphere that at one point threatened to turn into a riot, some 50 members of a group advocating Jewish prayer on the Temple Mount walked through the area last week, as police and young Moslems looked on.

According to the provisions of a 1967 agreement between the Israeli government and Moslem officials, Jews are not permitted to pray on the Temple Mount compound, which is administered by the Moslem religious trust, the Wakf.

Police allowed members of the Faithful of the Temple Mount to enter the area seven at a time and walk around the Dome of The Rock, without entering the shrine's elevated area.

The atmosphere became explosive when several Jews tried to enter the elevated area and the Dome of the Rock itself. Wakf guards stopped them.

In the courtyard, a man shouted in Arabic, "God is great!" Dozens of young Moslems then ran towards the Dome of the Rock. A contingent of at least 40 border police in riot gear also ran towards the spot.

After the tension was defused, Deputy Commander Eitan Katz pulled back his men and closed off the area to other members of the Jewish group waiting to enter. Arguments in Arabic ensued between police and Wakf officials, and between Wakf security men and other Moslems in the area.

Sheikh Jamal al-Rifai, an influential member of the Wakf, said the Jews had come specifically to pray on the site and wanted eventually to take it away from the Moslems. "The mosque is special to Moslems," he said. "It is not the place for Jews to come and pray."

But Gershon Solomon, leader of the Jewish group, said that he found it tragic that Jews can pray all over the world, but not in the one place that is their spiritual centre. "This is the house of our nation, the symbol of the Jewish people, and we have to enter it like strangers," he said.

Jerusalem Mayor Teddy Kollek has called on Police Minister Haim Bar-Lev to bring the issue of the visit of the Temple Mount Faithful before the cabinet or the inter-agency committee on Jerusalem's security.

In a letter to Bar-Lev, Kollek said that the visit by the Temple Mount Faithful was in defiance of a 1967 government decision to ban such visits.

Kollek noted that although all Jews had the right to visit the Temple Mount, the Temple Mount Faithful clearly intended to change policy concerning the mount. "The government must decide if their position is right, but in the meantime, it is important to uphold the decision made 20 years ago," Kollek wrote.

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Editorial

Auspicious visit

The recent official visit of Israeli President Chaim Herzog to West Germany is of historical import.

It was not long ago when even the mention of diplomatic relations between the two countries could occasion violent outburst of emotion in Israel.

In the late 1950s when Israel concluded an arms agreement with the Bonn government actual rioting broke out in the streets of Jerusalem.

Thanks, however, to the patient and wise policies pursued by Israel's founding Prime Minister, David Ben-Gurion, cooler heads prevailed.

It was due to Ben-Gurion that Israel decided to maintain normal diplomatic ties with the successor state that came into being when the Third Reich was destroyed.

Ben-Gurion argued at that time that the West Germany of Konrad Adenauer and those who followed him could not be held accountable for the crimes of the Nazis.

Over the years Ben-Gurion's prescience has been validated. West Germany has followed strictly democratic paths in its social and political reconstruction and may be counted as one of the strongest democracies in the world.

In making an official visit to West Germany, however, President Herzog was, in no way, skimming over the country's Nazi past. His visit to the concentration camp site at Bergen-Belsen was testimony to his conviction that one does not forgive or forget what occurred under the aegis of the Germany of yesteryear.

It is also to be noted that President Herzog did not hesitate, during his stay in Germany, to criticize the Bonn government's projected arms sales to Saudi Arabia.

At the same time this first visit of an Israeli President to West Germany is auspicious in that it represents Israel's wish for continued good relations between nations that have carried on amicable trade, industrial, educational and social relations for almost four decades.

A peace parley?

Former U.S. President Jimmy Carter, after a recent trip to the Mideast which included visits in Syria and Israel, has come out in favor of an international conference for Mideast peace.

After receiving an honorary doctorate from Haifa University the former American president and architect of the Camp David Accords dismissed fears over the portents of such a conference by saying that they were based on "inadequate analysis of the opportunities."

Interestingly enough there is some powerful support for Carter's scenario in Israel itself today. Foreign Minister Shimon Peres is one of its advocates as is Ezer Weizman, one of the men who participated in the 1978 negotiations at Camp David.

This powerful advocacy, however, is neutralized by the strong objections of Israel's Prime Minister Yitzhak Shamir and his supporters in the Knesset.

We do not, of course, take positions with regard to internal Israeli political decision-making.

We cannot, however, refrain from making the observation that since 1948 there has been an international conference on the Mideast. It is called the United Nations and it has been singularly ineffective in securing peace in the region.

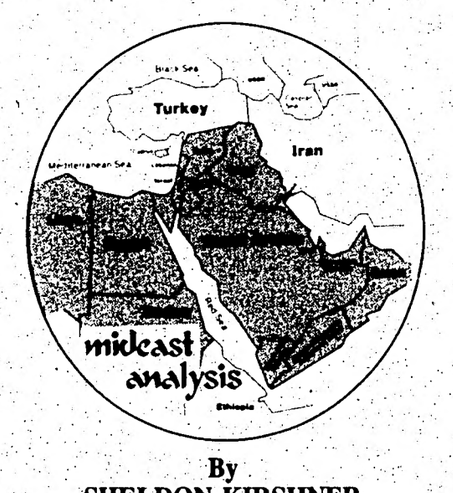
It should be noted also that in the wake of the Yom Kippur War in 1973 an international peace conference for the Mideast was convened in Geneva. It broke down almost immediately in the face of hysterical Arab diatribes against Israel.

Why a different incarnation of these organizational structures under a new name would be any more effective in securing peace is a fair question.

The only real peace accord signed in the Mideast occurred when Egypt and Israel met each other at Camp David. The replication of this pattern is probably the only way accords can be hammered out between Israel and her Arab neighbors.

Israelis have mixed feelings

Syrian moves pose dangers



Syrian troops enter West Beirut. Israel has mixed feelings about Syria's intervention.

By
SHELDON KIRSHNER

The recent decision by Syria to dispatch 7,000 troops to quell the swelling tide of intercommunal violence in West Beirut is viewed ambivalently by Israel.

Beyond describing it as a "vulgar intervention," Israeli Foreign Minister Shimon Peres was remarkably mute about Syria's action.

Syrian President Hafez Assad committed his forces to West Beirut in the wake of talks in Damascus with Lebanese Prime Minister Rashid Karami, a Sunni Moslem; Hussein Husseini, the Shiite Speaker of Lebanon's parliament, and the pro-Syrian militia leaders, Nabih Berri of the Shiite Amal movement and Walid Jumblatt of the Druze Progressive Socialist Party.

Lebanon's Christian president, Amin Gemayel, did not attend the meetings, having condemned Syria's involvement as "illegal" and "unconstitutional."

At this point, the Israelis have mixed feelings about Syria's role. They clearly cannot tell whether Syria will gain a strategic victory in Lebanon or sink into the morass of its sectarian politics. They do, however, realize that the Syrians have turned back the clock by having returned en masse to the Lebanese capital, from which they were ousted by Israel in 1982.

Furthermore, Israel is not certain how Syria's presence in the western part of Beirut will affect the status of the PLO, which has made an amazing comeback in Lebanon.

Finally, Israel has yet to find out what impact the Syrian occupation will have on the divided Shiites — who comprise 40% of Lebanon's population and who are divided in their loyalty between the mainsteam Amal movement and the militant, pro-Iranian Party of God militia, which, together with the PLO, seeks to step up attacks not only against Israel's self-proclaimed security zone, but against Israeli settlements in the Galilee.

These are not merely theoretical questions. Syria, given its implacable attitude toward Israel and its determination to attain strategic parity with Israel, is the country most likely to be Israel's opponent in another Arab-Israeli war. Such a war will, in all probability, be fought in Lebanon, where an estimated 30,000 Syrian troops are currently stationed.

The Syrian threat notwithstanding, Israel has to worry about the daily spectre of Arab infiltrators trying to wreak havoc in northern Israel and in the security zone — which runs from the Mediterranean Sea to the foothills of Mt. Hermon, the highest peak in the Middle East.

Within a month of Syria's intervention, katyusha rockets fell on the Galilee, injuring 11 people, leading Israelis there to wonder about their long-term safety.

The security zone, which is policed by the Israeli-trained and financed South Lebanon Army and about 1,000 Israelis, has come under increasing pressure since Syria's intervention in West Beirut, with Israeli army patrols having repeatedly clashed with bands of Arab infiltrators. Five Israeli soldiers, and 24 Arabs, have been killed in these skirmishes. Sixteen Israelis have fallen since Israel withdrew the bulk of its army from Lebanon in June of 1985. This, by no means, is an alarming casualty rate, but the toll may well climb if Israel decides to conduct punishing land raids north of the security zone, the outcome of Israeli invasions in 1978 and 1982.

Preeminent foreign power

The mounting tension in southern Lebanon is directly related to unfolding events in West Beirut.

Syria, the preeminent foreign power in Lebanon, stormed into West Beirut — formerly a PLO stronghold — to impose a semblance of order in the aftermath of fierce fighting pitting Amal against the Druze Progressive Socialist Party

The battles, which might have determined which militia gain hegemony over West Beirut, were also a function of a much deeper problem — the status of the PLO in Lebanon.

Ever since being battered by Israel in the summer of 1982, the PLO, under the chairmanship of Yasser Arafat, has been rebuilding its base in that bloodied nation.

The Party of God, which espouses a brand of Islamic fundamentalism secular Syria finds objectionable, has championed the Palestinian cause, going as far as to call for Israel's destruction.

In general, the Progressive Socialist Party and Amal are in sympathy with the Palestinians as a dispossessed people, but they can agree on little else, particularly Amal's siege of Palestinian refugee camps. Amal has besieged the camps since May of 1985 to sound a warning to the PLO not to use Lebanon as a springboard from which to attack Israel.

Nabih Berri has never portrayed himself as Israel's protecter. He simply fears Israeli retaliatory raids, which, in the pre-1982 period, devastated Shiite villages and farms in close proximity to PLO bases.

Berri has no objection to "liberating southern Lebanon" from the Israelis, but he draws the line there. Jumblatt, whose people never suffered as much from Israeli raids as the Shiites, wants to solve the Palestinian question in Lebanon without resorting to the drastic means Amal has employed so far.

Syria's attitude is colored by President Hafez Assad's intense dislike of Arafat, with whom he has had numerous quarrels. In short, the Syrians resent Arafat's independent ways, his propensity to play one Arab government off against the other. Assad wants a subservient Palestinian movement that he can manipulate at will.

Syria, ever since moving into West Beirut on Feb. 22, has cleared the streets of rival militias, freed one of 26 foreign hostages still held by extremists (a Saudi diplomat who had been in captivity for two months), and seems to have lifted the siege of Shatila and Bourj el- Barajneh, Palestinian refugee camps that had been surrounded by Amal for months.

The Syrians, who have expressed an interest in improving their tattered relations with Western Europe after having been linked to a terrorist plot on an El Al airliner in 1986, have been particularly hard on the Party of God.

They have cracked down on the Party of God because of their belief that it is behind the wave of kidnappings of Westerners in Beirut and because it is so closely identified with the PLO.

It was therefore not surprising that Syrian troops butchered 23 members of the Party of God soon after rolling into West Beirut.

Killings anger the Iranians

The killings outraged Syria's ally, Iran, which has financed Party of God operations in Lebanon. But the Syrians appear to have taken Iranian criticism in their stride. At this particular juncture, Syria seems ready to put up with grumbling from Teheran so as to improve relations with countries like France, Italy and West Germany. Syria badly wants it said that it is playing a "constructive" role in Lebanon.

Israel is pleased that Syria, for its own reasons, is containing enemies like the Party of God and the PLO. But there are dark clouds on the horizon: The Syrians, by having banished the militias from the streets of West Beirut, may have pushed them southward, closer to Israel.

Cognizant of these latest developments, the Israeli government, through the United Nations, has warned Nabih Berri that it will conduct a "scorched earth" policy if attacks on its soldiers and those of the South Lebanon Army continue.

But no one will be surprised if that happens. Southern Lebanon may well be poised on the brink of disaster again, despite Syria's intervention in West Beirut.

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Opinion

Shocked by hypocrisy of Allied leaders

Jan Karski tried to alert the world to Holocaust

By
JANICE ARNOLD

MONTREAL —

Franklin Delano Roosevelt was more interested in placating Stalin than hearing about the atrocities being carried out against the Jews of Poland. To British Foreign Secretary Anthony Eden what was to become known as the Holocaust was a side issue to the immediate objective of the military defeat of Nazi Germany. Unfortunately, the news of Hitler's Final Solution did not arouse a call to action among some American Jewish leaders either.

These were the responses given to Jan Karski, a courier for the Polish underground and Polish Jewish leaders, who personally reported during several secret missions over 1942-43 to the British and U.S. governments, as well as the Polish government in exile in London.

He conveyed to the highest leaders of these countries Polish Jewry's urgent message that the Jews were being annihilated, adding his own eyewitness accounts of the horrors of the Warsaw Ghetto and Belzec concentration camp.

Karski, today a professor of government at Georgetown University in Washington, gave a series of lectures at McGill University recently, sponsored by the Polish Institute and Jewish Studies program.

A recipient of Israel's Righteous Gentile award, Karski has only in the last few years begun speaking again about his wartime activities and the shocking silence of the Allied leaders to the information he relayed to them.

Claude Lanzmann, the French film director, convinced a reluctant Karski to tell his story in the monumental documentary Shoah, which was finally completed a couple of years ago. What eventually appeared in that documentary offered only a snippet of the dangerous task for which Karski volunteered and the emotional impact it has had on his life since.

Jan Karski (second from right) was honored at a reception at Canadian Jewish Congress. From left are Frank Hardy, chairman of the Holocaust Remembrance Committee, Quebec Region, CJC president Dorothy Reitman, Karski, and Dodo Heppner, representing Allied Jewish Community Services. [Howard Kay photo]

Expressed surprise at end of war

Karski, a lawyer by training who was employed in the Polish diplomatic service at the outbreak of World War II, was initially an officer in the Polish army. He was soon taken prisoner by the Soviets and sent to a camp, from which he escaped. In November, 1939, he joined the anti-Nazi underground organization in German-occupied Poland.

He was used as a courier across Europe because of his knowledge of foreign languages and countries; he made four secret trips during the war.

In the summer of 1942, two Jewish leaders, the heads of the socialist Bund and the Zionist organization in Poland, approached Karski to include their message in his reports to Western leaders. That fall, Karski arrived in London with his "Jewish report" given to the British war cabinet, the Inter-Allied War Council and Polish government leaders — probably the first solid information they received on the Jewish situation.

"The Jewish leaders' message was clear: the Germans intend to destroy the entire Jewish population...The Allied leaders cannot disregard this reality. The Jews are helpless. Only unprecedented measures taken by the Allied governments will save them."

The Jewish leaders were specific in their demands. The Allied governments should make a public declaration that they are aware of Germany's extermination of the Jews. Through radio broadcasts and dropping leaflets, the German people should be informed of the full details of the Final Solution "so that no German could say afterward he did not know."

The Jewish leaders wanted the Germans to pressure their government to stop the crimes being committed against Jews in Poland. If they did not stop, certain non-military sites in Germany — such as those of historic or national value — should be bombed by the Allies, with public announcements made before and after on why the action had been taken.

"The Jewish leaders wanted to place the responsibility (for the extermination of Jews) on the German nation as a whole, if they failed to respond," Karski said.

The message to the Polish government-in-exile from the Jewish leaders was that it should appeal to Pope Pius XII to intervene by making a public announcement that anyone who persecuted Jews would be automatically excommunicated. Hitler and many officials of the Nazi hierarchy were, after all, baptized Catholics.

Karski said that after the war he learned that Polish president Edward Raczkiewicz wrote a letter Dec. 18, 1942 to the Pope imploring him to intervene "on behalf of Polish citizens, Jewish and non-Jewish" suffering at the hands of the Nazis. Raczkiewicz, Karski said, never received an answer.

The Jewish leaders also pleaded for hard currency or gold to allow Jews in hiding to subsist and those in the underground to arm themselves, as well as for thousands of blank passports and guarantees from Allied or neutral countries of a haven for escaping Jews.

Before leaving for London, a Jewish lawyer once prominent in Warsaw, arranged for Karski to be smuggled into the Warsaw Ghetto and the Belzec concentration camp, near Warsaw, believing eyewitness evidence would make a greater impact on the Allied leaders. Karski readily volunteered; he entered the ghetto twice, and spent about 20 minutes in the camp.

"I was sick the whole night afterward, vomiting blood, because of the horrible things I saw."

Karski arrived in London — via a circuitous route through Spain — in November, 1942, carrying his verbal report and (as far as Paris) a microfilm of an approximately 40-page report on what was happening to the Jews, written by three Jews, welded inside an ordinary house key. He found out later the key reached London before he did and was delivered to the war cabinet.

While sympathetic, the reaction from the four members of the British war cabinet he met was essentially that the Jews' situation was a side issue to the primary objective: the military defeat of Nazi Germany. Anthony Eden expressed an opinion to the effect that Britain had done enough by accepting 100,000 Jewish refugees, Karski said.

"The Allies felt other European nations might resent special defence of one segment of the population. When all people are suffering, why only for the Jews? They pointed out that Goebbels was already saying the the war had been provoked and was being controlled by the Jews," Karski said. "Nothing, it was felt, could be done."

The exiled Polish government joined in trying to impress upon the Allies the gravity of the Jewish plight, Karski said, with little practical effect.

Karski spread the message to other influential persons in Britain, writers such as Arthur Koestler and H.G. Wells, intelligence officers and ambassadors.

In July, 1943, Karski was sent, again secretly, to the United States. He met Roosevelt for 1 hour and 20 minutes, he said, as well as key cabinet members including Henry Stimson and Cordell Hull.

In an effort to reach the American public as well, Karski described the plight of the Jews to a lengthy list of religious leaders, writers and civic officials, among them Cardinal Spellman, Jewish leaders Stephen Wise and Nahum Goldmann, leading journalists Dorothy Thompson and Walter Lippman, and Supreme Court Justice Felix Frankfurter.

"Roosevelt was sympathetic but essentially he was interested in political problems and information about the underground." The President wanted "to save Stalin's face" and at the same time assure Poland its eastern borders would be changed as little as possible.

Years later, however, Karski said he learned that his report had "shook" Roosevelt so much that he immediately set about to create the American Refugee Board. Its establishment in February, 1944, however, was too late to help the Jews.

As for Hull, Karski said his story simply did not "register...He was a bumbling, old man." Stimson, meanwhile, was too interested in details of the partisans' military operations to listen to the Jewish part of Karski's report.

"The Catholic leaders listened to me, but they asked no questions, then they blessed me, nothing else."

Both Wise and Frankfurter — who were Jewish — treated Karski rather haughtily, he recalled. Wise was interested in how to send blank passports to Poland, while Frankfurter told Karski: "A man like me talking to a man like you must be totally frank — I am unable to believe you."

Karski returned to the U.S. at the end of the 1943, this time openly, as an attache of the Polish embassy. From then through 1944, he gave some 200 public lectures on what was happening to the Jews in Europe, countless interviews to the press, and wrote articles for leading newspapers, including the New York Times, Life and Harper's.

By the end of 1944, his book *Story of a Secret State* — with two chapters devoted to the Final Solution — was published. It became a Book-of-the-Month Club selection and 360,000 copies were sold.

"Imagine my disbelief in May, 1945, at the end of the war, when I read and saw Western leaders and generals, church leaders and intellectuals express their surprise and outrage at having learned what happened to the Jews. They said they did not know. The Holocaust of six million innocents was a terrible secret, they said."

For 35 years, Karski said he never again mentioned what he did during the war, even to his students. "I was out of it, I just wanted to forget it." That was until Claude Lanzmann changed his mind.

Karski was the recipient of the highest Polish military decoration, the Order Virtuti Militari, but he remained in the U.S. after the war and has been teaching at Georgetown since 1952. In 1982, he went to Yad Vashem to be honored as a Righteous Gentile.

Karski, who is now in his 70s and rather frail, is modest about what he did. "I was not a leader of any kind, I had no political leverage. I was an anonymous messenger, a tape recorder, really."

Closing the borders is but a vengeful fantasy

By
ELAINE KAHN

There is an excellent reason for telling you about how two huge crows flew down our chimney and into the living room this week.

What I really wanted to write about was the anarchic idiocy of the renewed push to restore the death penalty, the unbelievable hypocrisy of the television networks in the rapidly inflating condom balagan, the depressing surge of bigotry nationwide as the government again closes our border to desperate refugees and how that underlying bigotry is finding yet another focus as the Jewish and Ukrainian communities face off over the issue of suspected Nazi war criminals in Canada with everyone else sitting in the bleachers waiting for blood.

I can't write about any of that, because far more people tell me they like my column when I'm funny than when I'm intelligent — and I'm not above pandering. Having screeching birds trapped behind a fireplace grating, while the daughter who's been home sick cowers in the basement listening to her mother screaming, is apparently funny — or that at least it got howls out of my mother when I called her.

Nazis are highly marketable, make good press and execute their tasks efficiently, but they aren't funny. Condoms are often funny, but AIDS is not.

I find bigotry humorous only when I am laughing at the bigot (All in the Family), not when the bigot is laughing at me, as is surely the case now when a country still dewy with (crocodile?) tears after *None Is Too Many* once again sends people back to death or possible death in their countries of origin.

Both the refugee policy and the death penalty are seen by the current government as surefire vote-getters. Although not funny, perhaps government-condoned or government-assisted death is meant to have entertainment value for the jaded masses — it would not be the first time in human history that murder provided such a service.

One crow kept bashing into the living room window, trying to get out. I managed to get the curtains down just in time to prevent the bird from breaking its neck and falling to the ground as dinner for the dog.

You know, I have as well-developed a revenge instinct as anyone — heck, the folks back in Oshawa think the only reason I write at all is for revenge. But "revenge" and "civilized world" are antithetical concepts.

Closing borders is a vengeful fantasy on the part of those who wish to see Canada French and English and white.

But using the full potential of all the mass media to combat an epidemic that will, within a few years, begin to rob each of us of friends and relatives is misguided and dangerous moral vengeance — somewhat like not sending an ambulance to a car crash on a Saturday because the Jew bleeding on the pavement shouldn't have been driving anyhow.

Murderers, rapists, child molesters and Nazis ignite the revenge in all of us, and for unimpeachable reasons. But Jews, of all people, have thousands of years of Torah conditioning, working on every aspect of life to control and curb and moderate. This is no time to forget that.

Shrieking like the Wicked Witch of the West, and even brandishing a broom, I chased the crows out the door, retrieved my daughter and ordered a pizza.

Tell me you liked it anyhow.

Opinion

Gur-Arieh a Latin America expert and artist

Israeli envoy experienced WWII Romanian terror

By
SHELDON KIRSHNER

OTTAWA —
Israel Gur-Arieh, the new Israeli ambassador to Canada, is a Holocaust survivor who got out of Nazi-occupied Europe by the skin of his teeth.

Gur-Arieh, who presented his credentials to Governor-General Jeanne Sauve in a recent ceremony, was born in Bessarabia when it was still a part of Romania rather than the Soviet Union.

The youngest of seven children, and the son of a rabbi, he and his family lived in terror of their lives as Romania slipped deeper and deeper into the Nazi orbit.

In 1941, in a reflection of the growing anti-semitic climate in Romania, Gur-Arieh was thrown out of school and pressed into a forced labor battalion, compelled to defuse American and British bombs that had fallen on Bucharest. Each time he defused a bomb, his life hung on a slender thread. He never knew if he would come out of it alive. One of his best friends was killed when a bomb he was handling suddenly exploded.

They were terrible times, but he could take solace from the fact that the fascist rulers in his country did not deport him to Auschwitz, a fate met by many Romanian Jews.

As bad as things were, Gur-Arieh's family was fortunate. At the end of 1943, they were permitted to immigrate to Palestine, whose gates were usually shut tight to Jewish refugees.

The journey was arduous. In the Romania port of Constanza, 300 frightened and exhilarated Jews crammed themselves into a ship whose seaworthiness was at best uncertain. There was no guarantee that they would make it to neutral Turkey. German planes and submarines had sunk two such ships.

The ship carrying them to safety reached Istanbul in three days, in the early days of 1944. In Istanbul, they boarded a sealed train that took them to Palestine via Syria and Lebanon.

For years after that, Gur-Arieh, a Zionist activist since the age of 9, had no idea why his family had been spared. But after reading David Wyman's recently-published book, *The Abandonment of the Jews*, a penetrating account of American attitudes toward the Holocaust, he finally understood why he had survived the Nazi onslaught: the pro-German Romanian government, believing that the Axis powers had lost the war, thought it could score public relations points by freeing some Jews.

* * *

Gur-Arieh, 61, is a voracious reader, a lover of fine music and an artist. "Culture," he says, "is part of my life and world."

Gur-Arieh, who may be the only ambassador in Ottawa whose paintings adorn the walls of his office, took up art 14 years ago, when he was a minister in the Israeli embassy in Buenos Aires.

Not having taken a single lesson in painting, he has nevertheless developed a distinctive style, with an emphasis on "figurative abstract" landscapes. Usually working early in the morning or late at night, he is clearly devoted to this diverting hobby.

As Israel's ambassador to Mexico from 1981 to 1983, he exhibited his paintings before leaving Mexico City to become the assistant director-general of the foreign ministry's Latin America department. Prior to his departure, the Mexican government took note of his artistic accomplishments and presented him with one of its rarest honors, the Aguila Azteca.

Gur-Arieh has brought 70 of his paintings to Canada. Several already decorate his embassy office; the bulk will hang in Gur-Arieh's official residence. The sombre, yet striking paintings this reporter saw were of the Negev Desert and of Jerusalem, where he and his Israeli-born wife, Shulamit, have a house.

Among the knicknacks in his office are signed photographs of Israeli leaders he has known — David Ben-Gurion, Yigal Allon, Golda Meir, Chaim Herzog, Shimon Peres and Yitzhak Shamir. They testify to his long career as a civil servant, first in the ministry of defence, and then in the ministry of foreign affairs, which he joined some 27 years ago.

Gur-Arieh, who holds the rank of career ambassador, is obviously keen to acclimatize himself to his latest posting. "I'm new in Canada, but I can assure you I'll do my best to promote further the traditionally excellent relations Israel has had with Canada. I am one of the many admirers of this great country."

Twenty five years ago, during a North American holiday, Gur-Arieh visited Canada for the first, and until recently, the only time, touring Quebec City, Montreal, Toronto and Ottawa.

Currently brushing up his French, the multilingual envoy says it will be his goal to bolster Israel's relationship with Canada in such fields as economics, science, technology and culture.

Ambassador Israel Gur-Arieh stands besides one of his paintings, Two Women in Old Jerusalem. [Howard Kay photo]

Cognizant of Canada's role in United Nations peacekeeping forces in Sinai and the Golan Heights, Gur-Arieh says that Canada plays, and will continue to play, "an important role in promoting peace in our convulsed region."

Defining himself first as a Jew and then as an Israeli, he says, "I love very much my people. And as a good Zionist and Israeli, I will always do my best to have brotherly and fraternal relations with Jews everywhere."

He says Canada's Jewish community is "admired, respected and loved" in Israel, and he adds that Israelis are "grateful" for its solidarity and friendship.

Gur-Arieh, who is fluent in such languages as Spanish, Yiddish and Romanian, is a Latin American specialist. In addition to having served in Argentina and Mexico, he was twice director-general of the Latin America department (1979-1981 and 1983-1986).

In a reference to the Iran/Contra scandal in Washington, Gur-Arieh claims that Israel has never sold "anything directly" to the rebels at war with the Sandinista government in Nicaragua. And indeed, he said, Israel has repeatedly tried to restore diplomatic relations with Nicaragua, unilaterally severed by the Sandinistas in the summer of 1982.

Gur-Arieh relates that, in the autumn of 1984, he traveled to Latin America to meet a Nicaraguan government representative to explore the possibility of reestablishing diplomatic ties. "He gave me the impression, at the end of our chat, that I had convinced him we should renew relations," Gur-Arieh says.

Israel, he reveals, has made all sorts of proposals for a renewal of relations, but the Sandinistas, whose support for the PLO is no secret, have not responded to Israel's overtures. "We have done everything in our power to try to reestablish relations with Nicaragua."

As far as he is concerned, it is in Nicaragua's national interest to have ties with Israel. Such relations, he argues, could enhance its image, especially in the U.S.

He acknowledges that Israel sold arms, almost until the last moment, to the former Somoza regime. "We never forget friends," he says, referring to Nicaragua's bold decision to back the historic 1947 United Nations Palestine partition plan, which paved the way for Israel's creation a year later.

"But why was Israel singled out by the Sandinistas for selling arms to the previous government? We are not the only democracy selling arms. The United States backed the Somozas and they still have an embassy in Managua.

"As the son of the People of the Book, I would have preferred selling books rather than arms to Nicaragua." Gur-Arieh points out that necessity, namely security, was the sole reason for the creation of a large arms industry in Israel.

According to the Institute of Jewish Affairs in London, defence-related exports have long out-distanced all other Israeli sales to Latin America. Should Israel sell military equipment to governments that traditionally repress their own people? "We sell to states with a legitimate right of self-defence," he replies. "The government of Israel is doing its best not to provide arms that could be used against civilian populations."

Israel, he reminds a visitor, maintains good relations with 30 out of 33 nations in the Caribbean-Latin American bloc. Only Nicaragua, Cuba and Guyana shun Israel.

As for Cuba, with which Israel had relations until 1972, Gur-Arieh says there is no reason why Fidel Castro should not reestablish formal links. "We know the Cuban people are admirers of Israel."

Asked whether he had ever met Cuban officials in an attempt to restore relations, he said he was unable to comment on such matters.

Cuba, Nicaragua and Guyana notwithstanding, the Arabs have been singularly unsuccessful in their efforts to convince Latin American countries to break relations with Israel, says Gur-Arieh.

The Latin Americans, unlike the Black Africans, have a long tradition of friendship with the Jewish people, and they "understand what happened in the Holocaust."

Like any ambassador, Gur-Arieh will no doubt rely on his wife as he gradually accustoms himself to Canada, which in terms of language, culture and history is far removed from Latin America.

Like her husband, Shulamit Gur-Arieh is a survivor, not of the Holocaust, but of modern-day terrorism. Ten years ago, while shopping for a loaf of challah in a Jerusalem supermarket, a bomb went off, hurting seven shoppers. The explosion seriously wounded her in the leg, and to date, she has had six operations.

Surgery has helped her enormously, but doctors still classify her as a 20% invalid.

Gur-Arieh says the bomb was planted by West Bank Palestinian Arabs associated with the PLO. They were caught and, after a trial, were jailed.

To this day, neither he nor his wife know their identities, or even if they are still serving time in an Israeli prison. That incident, still so painfully etched in their minds, is one they would just rather forget.

Jason's Tomb in Jerusalem provides intriguing mystery

By
CARL ALPERT

Every tourist map of Jerusalem pinpoints a spot in the middle of the Rehavia residential area as the site of Jason's Tomb, and many guide books add the precise address — between 8 and 12 Alfasi St., which is no more than a 5-minute walk from the Sheraton Plaza Hotel. Having been raised on tales of the Argonauts of old and their leader, Jason, who retrieved the Golden Fleece, we determined to visit the hero's tomb on our next trip to Jerusalem.

First, of course, we did some reading to prepare for the experience. How did Jason end up in Jersualem? It did not take very long to be reminded that Jason of Golden Fleece fame was a character in Greek mythology, and if myths have tombs, they are not of this world.

The name of Jason, it appears, was fairly common among semi-assimilated Jews during the period of the Second Temple. We learn also that Jason of Cyrene was a historian who wrote a 5-volume history of the times of Antiochus and Judah Maccabee. While the work in its entirety has not been preserved, the anonymous author of the Second Book of Maccabees in the Apocrypha informs us that his own tale of the events of the time is in effect a Readers' Digest condensation of the five volumes. From the text it is obvious that Jason was a pious Jew, but in agreement with the civilizing and "modern" influences of the Greek way of life on the Jews. Could this be the man buried in Rehavia?

But wait, as we have noted, the name was a common one. Another record shows that the first Jew in Rome was none other than a Jason ben Eleazar, sent there as a personal envoy of Judah Maccabee in the year 161 BCE. Did he return home to a hero's burial?

However, Jason the High Priest fell out of favor because he was not extremist enough, was deposed, and fled the city. In 168, hearing a false rumor that Antiochus had died in Egypt, he attempted a comeback. The king returned, suppressed the insurrection, and put into effect all the anti-religious decrees which led ultimately to the Maccabean revolt and the festival of Chanukah.

Real estate developers in our times in Rehavia long avoided the high and stony mound off Redak St., since it appeared to be solid rock, and too expensive to excavate. Many beautiful homes were built in the neighborhood, but in 1956 one businessman decided to acquire the tract and build an apartment house there. Work began under the watchful eye of Uri Fritz Levisohn, a neighbor and an archeology buff. When the diggers came across the first traces of what turned out to be an almost perfectly preserved mausoleum, hewn out of solid rock, Levisohn sprang into action. There are too many instances where building contractors conveniently conceal and destroy such finds so as not to interfere with their projects. As a result of Levisohn's energetic protests, the construction was called off, and he himself participated in the subsequent excavation, revealing the tomb, its vestibule, a double fore-court, a central pillar (apparently damaged in an earthquake) and an impressive four-sided pyramidal roof, such as are seen on other period tombs.

The investigators who entered the tomb found a charcoal drawing on the plastered wall, showing an oared warship pursuing two other ships. A figure with bow and arrow at the ready was seen on the prow of the largest. Was this Jason?

On a side wall was a small 7-branched menorah, a sketch of a deer and an Aramaic inscription reading: "A mighty dirge for Jason, my brother, who has built thyself a tomb; elder, rest in peace."

There is a date, but incomplete: "On the 24th of Ellul, year . . ." Human bones, pottery and coins of the Hasmonean period were found and removed. It is believed that the tomb was built during the reign of King Alexander Yannai of the Hasmonean dynasty, who reigned from 103 to 76 BCE.

What a magnificent place to visit, but when we got to Alfasi St. we found the premises padlocked, with no sign indicating when it is open for visitors.

The concierge at the Sheraton Plaza made a number of calls on our behalf, but was unable to locate anyone who could open the tomb up for visitors. An Arab gardener, working on the site, told us that his boss was a man from the municipalities by the name of Haham.

And so the great mystery of Jason's tomb is: Who has the keys to the site? It appears that only a Haham, a wise man, knows the answer.

Opinion

Message of Holocaust can't be diluted or muted

By
J. B. SALSBERG

On April 26 Jews in Canada and everywhere else in the world, will assemble to memorialize the six million of their kin, including a million children, who perished at the bestial hands of the Nazis during the Second World War.

J. B. Salsberg

At all such memorials the bereaved and mourning will hear the anguished cry of the immortal Warsaw Ghetto fighters — never to forget and never to forgive.

At first those events were known as Warsaw Ghetto Memorials (in many cities they are still called that), in memory of the starved but heroic remnant of Warsaw's 400,000 strong, unique Jewish community, who rose, during the first seder night, 44 years ago, to do battle with the super-armed Nazi wehrmacht that had surrounded the ghetto for its final liquidation.

That tiny remnant kept the wehrmacht at bay for a month.

The world watched in awe at this, Europe's only civilian uprising under Nazi occupation.

Later, the annual ghetto memorials were, in most Jewish communities, broadened to memorialize the six million Jews who were inhumanely murdered by the Nazis in all of Europe.

However, I have lately become uneasy because of mounting signs of efforts, both within and outside Jewish ranks, to dilute and to generally diminish the Holocaust remembrances.

It was, therefore, a relief to read what Israel's President, Chaim Herzog, found necessary to say during his recent official visit to Germany. Herzog said to the German people, "The only ones who can forgive are the dead. The living have no right to forget." This statement is worth repeating again and again . . . everywhere.

Recently also Elie Wiesel, the conscience of the Holocaust agony, resigned the chairmanship of the U.S. presidential committee for the erection of an American monument to the victims of the Holocaust. He resigned in protest against the mounting pressures to have such a monument dedicated not to the six million Jewish martyrs but to the "11 million victims of all nations" who were murdered by the Nazis. Wiesel spoke for all of us when he resigned in protest.

It is no secret that some Jewish Orthodox circles, though fully acknowledging the Holocaust that was especially awesome for East European Orthodoxy, are, nevertheless, inclined to play down the Holocaust observances. (The reasons can hardly be dealt with in the confinement of a column.)

A few years ago this minority but influential Orthodox sector had momentarily swayed the then Israeli Prime Minister, Menachem Begin, to legally merge Yom Hashoa (Holocaust Memorial Day), with Tisha B'Av (the ninth day of the month of Av (or Ab), which commemorates the destruction of the Temple. When the Israeli press revealed the scheme it created such massive protests in Israel and around the Jewish world that the plan was quickly abandoned.

In this connection I might add that I was shocked, while writing these lines, to find that an Orthodox Jewish calendar in my home fails entirely to list Yom Hashoa . . .

Then there is the sector of mainly Social Democrat, secular Jews, who have a proud record of defending Jewish causes and who played a leading role in the ghetto uprising, who refuse to observe the Holocaust memorials on the 26th of April, as all other Jews do, but do so on the 19th of April, because that's when the ghetto battles began. This practice often creates bizarre situations for those fine people.

In the Soviet Union the Jews of Kiev, for instance, were prevented from erecting a memorial to the thousands of Jews who were slaughtered by the Hitlerites in Babi-Yar. The official reason for the refusal was that non-Jews were also buried there.

On the other hand there was the inspiring, national assembly of Jewish Holocaust survivors and their children in front of Canada's Parliament building, in Ottawa a couple of years ago.

The government of Canada, all political and religious sectors of the country were officially represented and addressed the huge assembly. It was also the first time that the children of the survivors came to the fore.

Israel is, of course, an exception. On the 26th day of April the whole country will come to a complete standstill at midday. Nothing will move. Sirens will wail. All places of amusement will be closed and countless assemblies will take place in all cities and farming communities.

What needs to become crystal clear is that there must not be any dilution or diminishing of the Holocaust observances.

It also seems to me that a serious re-evaluation of our somewhat fixed and frozen patterns of Holocaust observances is overdue. Under the guidance of Canadian Jewish Congress such a study should be undertaken.

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address, phone number and handwritten signature.

* * *

A CAPITAL PUNISHMENT DRAMA . . .

The debate of capital punishment is of great interest to our people:

My name is Joe. I own a small stationery store. My wife and I had scrimped and saved for years and we finally made it. It's ours.

This had been a good week. It was now Saturday night and things had slowed down, so I was daydreaming a bit.

There might be an extra $100. Maybe a new outfit for my wife, a few doodads for the kids. What a loving family we were.

Suddenly jingle, jingle. The door opens. In rushes a man, cap pulled low over his eyes. He has a gun.

"Your money, quick," he says.

I think of how hard we worked this week. I need the money for a store payment, my wife's dress, the children.

"No. No. I just can't give you the money." Bang!

What a horrible feeling in my chest. I feel faint. Dazedly, I see him opening the till. He grabs the money and then no more.

God, please don't let me die. My wife, my children, they need me. I love them so. Please God. Please, God, where are you? God . . . God . . . God. . . .

The thief was caught. He had killed once before. Was found guilty. Sentenced to 10 years. Got out in five years.

Joe is dead and buried. Joe's family is on welfare. What price "abolition?"

George Barrett
Toronto

* * *

FAVORS CAPITAL PUNISHMENT

Re Daniel Gold's April 2 article opposing capital punishment under the heading, "Death penalty would escalate society's brutalization":

I favor reinstating capital punishment and would like to make two points:

- The phrase "well-designed prisons" was used in the article. Lately, however, it seems that many dangerous convicts are being released after only a few years in prison by the National Parole Board.
- If giving the death penalty to terrorists would cause martyrdom, how about giving the death penalty to traitors like Jonathan Pollard?

I urge everyone reading this letter to write their MP, and to vote for reinstating capital punishment.

Mitchell Klinger
Toronto

* * *

CONVICT WANTS TO HELP

Last February, you published my letter in which I said I was a Jewish convict in a federal prison seeking some form of communication with the Jewish community.

Since then I have received a pat on the back from my chaplain, Rabbi H. Basser, and a letter of inquiry from a Montreal journalist, Michael Gutwillig. Apart from that, nothing. . . .

Since the Jewish community apparently is not interested in helping Jewish prisoners like myself, I would like to offer help to them.

Since I am in prison on drug charges, and have first-hand knowledge of the drug subculture, I'd like to offer information, guidance or any other kind of help to Jews whose children or relatives are in trouble because of drugs.

Please write me. I want to make amends by helping others.

Howard Snobel
P.O. Box 880
Kingston, Ont.
K7L 4X9

* * *

Talk show host Larry Solway admits he's a grump, crank, dyspeptic and curmudgeon, but denies writer Frank Rasky's claim that he's a grouch.

GRUMP DENIES HE'S GROUCHY

Thank you for Frank Rasky's March 26 profile on me headed "Curmudgeon Solway in Music Man."

I appreciated the compliments he heaped on me, but take exception to two things.

I admit I'm a grump, crank, curmudgeon and disturber of the peace as irascible as Donald Duck, as Frank says. But where does he get off claiming that a sweet-tempered angel like me is also a grouch?

I also resent grumpily the way he has revealed for everybody to read that I am approaching the age of 60.

Now I am faced with fallout from my mother, whose social life is legendary. She can no longer conceal her year, because how can she tell people she has a 35-year-old son, when big-mouth Rasky writes about that son coming up to 60?

I'm not finished. Gabor Communications also complained. That's the company I do media training for. I'm the tough guy who teaches corporate executives how to face a hostile or confrontational media.

Listen. My mother is a swinging, good-looking, socially active, modern, un-bobbeh-like, slightly overripe debutante. She is not a creaking, borsht-cooking *balaboosta*. In fact, she hasn't balled a boost in years.

It was a great profile, Frank. But where in the world did you get the impression that I'm grouchy about certain topics?

Larry Solway
Toronto

* * *

BRAVO, BERNARD BETEL CENTRE

Thanks to Miriam Chinsky's What's New column, I've learned to appreciate the wonderful Bernard Betel Centre For Creative Living.

It has more special interest activities and program options coming and going than the TTC has bus stops. Bravo!

H. Max Seiden
Toronto

* * *

WIFE-BEATING WOES AFFECT US

Re the March 26 article headed "Wife-beating woes affecting Jews, too" by Gaye Lefebvre:

Thanks to The CJN for your excellent coverage, and continued strength to Jewish Family & Child Service and Jewish Women's Federation for their combined efforts in presenting their program, "Domestic Violence — A Jewish Family Affair," which took place on March 10.

Only through cooperation with one another will we be able to face the issues and work toward the prevention of this serious problem.

Marilyn H. Horwich
President
Positive Directions Ontario
Jewish Wife Assault Support Service
Toronto

* * *

SEEKS WORLD WAR II VETS

We are trying to locate all World War II personnel of RCAF Squadron 127 who were in Dartmouth, NS, in November, 1943. Our intention is to raise funds for a monument honoring Flight-Sgt. Maurice Sabourin. "Sabby" was our only Squadron casualty before we went to England and were renumbered Squadron 443.

Also, we are hoping to organize a reunion, and so are trying to find all possible personnel of squadrons 14, 125, 127, and 441, 442, 443 — the last three being the overseas numbers of the first three. These three became Air Force Squadron 144 Mobile and were the first complete air unit to be operational on the continent, as Squadron 144 Wing.

G. Greenough
14 Maple Place
Kentville, NS
B4N 2K4

ANTI-SEMITISM IN PRAGUE

Congratulations to Ben Kayfetz for recently writing a most interesting article on the present Jewish situation in Prague.

Sad to say, the handwriting is on the wall for Yiddishkeit in Czechoslovakia.

The real tragedy of Yiddishkeit in Slovakia is found in the small towns in the hinterlands. I have spent at least one month a year at the spa in Piestany which is located 45 miles from Bratislava.

Piestany at one time was a thriving resort town with a fair Jewish population and had two shuls. The Germans murdered the Jews who could not escape to the mountains and destroyed the shuls.

Anti-semitism is still around. The Jewish kids who go to the public school system in Piestany tell their parents about the slurs that they get from the other kids. This is officially frowned upon by the government but is hard to stamp out. The local church operates full speed with open doors all day long. We see plenty of garbed nuns taking the cure at the spa.

The Czechs are an industrious people caught up in a situation that is not entirely of their doing.

J. Frackt
Montreal

* * *

ONLY ETHICAL ANNUALLY?

I think J. B. Salsberg's proposal for an annual Jewish ethics weekend is most commendable — if not a little ironic.

Our contribution to the world is to proliferate ethics and morality.

It is Judaism's mission. But it's not just a weekend mission.

It should be a 365-day-a-year proposition.

A. D. Marks
Toronto

* * *

CHILD'S HOLOCAUST POEM

I am an 11-year-old student at Associated Hebrew Schools.

I submit this poem, entitled My Last Day, honoring the unfortunate children who died in the Holocaust.

I work in my black and white suit, watching the soldiers getting ready to shoot. It was my last day here — in this camp, on earth, that was quite clear.

We were called pigs and were treated like cattle; just because we were a different nation, there was a battle.

As I walk to the building of gas chambers, a bird flies above. It flutters down on my shoulder, it is a dove. I cry out, "where are you? I'm about to die, because I am a Jew." I now no longer exist.

Yona Shem-Tov
Toronto

* * *

KUDOS FROM WOMEN'S ORT

As an avid reader of The Canadian Jewish News, I felt I had to write and thank you for your recent excellent coverage of Women's Canadian ORT activities. Thank you.

Harriet Morton
Toronto

World-National

American Jewish Committee plan

Refugee status urged for Soviet Jews in Israel

By
DAVID LAZARUS

MONTREAL —
Extension of refugee status to Soviet Jews arriving in Israel through Romania to "preserve the principle" of freedom of movement is being urged by the American Jewish Committee.

David Gordis, the AJC's executive vice-president, admits that such an arrangement would upset Israel, already embarrassed by the large number of Soviet Jews who opt to move to the U.S. after being granted refugee status in Vienna.

Gordis, speaking in the Public Affairs Supper Series of Shaare Zion Congregation, said that despite some well-publicized infighting in the U.S. about who speaks on behalf of Soviet Jewry, the "overwhelming majority" of American Jewish organizations view the possibility of a more "open" Soviet policy as a positive development.

He said that one of the problems in the U.S. is the "very complex" nature of the Jewish communal structure.

It is not a "homogenous" community, he said in response to questions from The CJN, and includes a variety of Jewish major and minor "umbrella" organizations, although, he added, "I have yet to meet a representative of a 'minor' umbrella organization."

As a result, he said, several Soviet Jewry groups were upset when Morris Abram, chairman of both the National Conference on Soviet Jewry and the Conference of Presidents of Major American Jewish Organizations, returned from the Soviet Union with World Jewish Congress president Edgar Bronfman citing concessions from Soviet officials, which the USSR later denied.

One of the most hotly contested issues was Abram's and Bronfman's promise to recommend the waiving of the Jackson-Vanik Amendment, which would instate a most-favored-nation trade status with the USSR, in return for stepped-up Jewish emigration and religious freedoms.

American Jewish groups, like the Union of Councils of Soviet Jews (UCSJ) and the Students Struggle for Soviet Jewry (SSSJ) also took strong issue with Rabbi Arthur Schneier.

Schneier, the president of the Appeal of Conscience Foundation, revealed earlier he had negotiated a deal with the Soviets that would make Soviet Jews go to Israel through a city in Romania, thereby eliminating "neshira" ("dropping out") of Jews who come to the U.S. instead of Israel. That position, supported by Abram, and Israel, is vehemently rejected by many Jewish groups advocating full freedom of movement for Soviet Jews.

To add to the imbroglio, Abram was quoted in The Washington Post as saying that he and Bronfman went to Moscow in official capacity "on behalf of major Jewish organizations in the United States and Western countries."

Gordis said that contrary to appearances, the dispute about who holds the mandate to speak on behalf of Soviet Jewry points more to a healthy diversity in the American Jewish community.

Ultimately, "it will strengthen us, make us feel as full participants" in the process of seeking solutions to Soviet Jewry issues.

However, there is "justification for misgivings" about aspects of the proposed agreements with the USSR, Gordis said.

But he added: "If you ask me, yes or no, whether Abram was speaking on behalf of the American Jewish Committee (in talks with Soviet officials), I would have to say yes, in his official capacity as principal spokesman (for major Jewish organizations)."

Jewish groups, however, should try to avoid "protracted discussions" among themselves that would delay a resolution of these issues, he stressed.

On the question of the future of Diaspora Jewry, Gordis predicted, on balance, that the "preconditions" exist for a positive future, contrary to the view of pessimists who cite intermarriage, assimilation, low-fertility rates, increasing Jewish ignorance of traditions, and changing demographics as pointing to a "descending curve of Jewish vitality."

Rather than a "curve of assimilation," the American Jewish community is on a curve of "transformation," in which "new pockets of energy," increasing Jewish identification, and a lessening of concern about anti-semitism have established "unprecedented security in Jewish life."

"The days of Jews as pawns to the forces working against them are over," he said.

The ultimate question confronting Diaspora Jewish continuity is whether Jews "are going to take their Jewishness seriously . . . will the role models for Jewish life be wealth, or values?"

Gordis said that both Israel and the Diaspora must realize that the centrality of Judaism lies in the "fusion of society and values to Jewish life." "You can't be Jewish by geography," he said, "or by giving money or perceiving Jews as victims."

The mere act of confronting the question, he observed, "will reinforce the ties that bind," and foster a "vital, ongoing, and creative Jewish existence."

Gordis spoke as part of the Public Affairs Supper Series of the Shaare Zion Congregation.

PBS set to televise Shoah documentary

Shoah, Claude Lanzmann's landmark documentary about the Holocaust, will be telecast on PBS during the last week of April to coincide with Yom Hashoa.

The 9½-hour film, which has been heralded by the critics as a "masterpiece" and "one of the greatest documentaries in the history of cinema," will be presented in four parts, April 27, 28, 29 and 30, at 8 p.m. (Check local listings.) All broadcasts of Shoah will be close-captioned for the hearing impaired.

Parts 1 and 4 will be three hours in length; part 2, two hours; and part 3, 2½ hours. Each episode will be introduced by Time Magazine essayist and MacNeil/Lehrer regular Roger Rosenblatt.

In addition, the April 27, 28 and 30 broadcasts will conclude with interviews, conducted by Rosenblatt, with Lanzmann, the film's director, who will offer insights into the planning, execution and meaning of Shoah.

A 24-page companion guide is available. Intended to initiate discussion of Shoah and of the Holocaust in general, the guide highlights key themes explored in the film and provides historical background to the Holocaust period.

Copies may be obtained by sending $3 to: Shoah Companion Guide, P.O. Box 8338, Long Island City, NY 11101.

Ian Kagedan, Canadian Jewish Congress' assistant national executive director, served as a member of the PBS advisory board which oversaw the writing of the guide.

Hunger strike end termed victory for prisons' policy

JERUSALEM (JPFS) —
Hundreds of Palestinian security prisoners have terminated a 20-day hunger strike, in what prison officials described as a victory for their new law and order policy.

The hunger strike, initially involving some 3,000 prisoners, wound down last week after new Prisoners Commissioner David Maimon sent the hunger strikers a personal letter.

He made it clear that he would not bend prison policy in the face of group pressure, said a prison spokesman.

Maimon, in his letter, told the prisoners he would administer policy humanely but according to the letter of the law, the spokesman stressed.

"This is the first time that they know clearly what is the policy of the Prisons Service concerning them," the spokesman said. "It will be a humane policy but the prisons will be under the control of the Prisons Service and not under the control of the terrorists, or the convicts."

The spokesman said Maimon didn't deal in his letter with "a single one" of the prisoners' demands for better food and lighting and more freedom of movement in the prisons.

He said that individual complaints by prisoners had been investigated on a case-by-case basis. But Maimon refuses to deal with spokesmen claiming to represent all the convicts.

He said the real purpose of the strike had been to get the prisoners' status changed from criminals to prisoners of war.

U.S. encouraging Jordanian program

By
JOSEPH POLAKOFF

WASHINGTON —
Jordan's program for the West Bank and Gaza along with development projects by American voluntary organizations in those areas administered by Israel are receiving continued financial support and encouragement from the United States, the state department says.

Department spokesman Charles Redman told the media that Congress has been asked for $7 million for it in the fiscal year beginning next Oct. 1 for "Jordan's West Bank development program." He said that over the past two years, the U.S. has provided $12 million. A number of other donors are involved in the project and "this is likewise support we have encouraged."

Redman's statement was in a denial of a report (in Newsweek) that the U.S. proposed to Israel last year that Jerusalem give Jordan $31 million of its U.S. aid for the West Bank project and that Israel turned down the proposal.

Noting the article referred to an alleged secret plan, Redman said "there is no secret plan" in U.S. support for Jordan's program.

Appearing before the Senate foreign relations subcommittee on the Middle East, Assistant Secretary Richard Murphy said Jordan King Hussein's "ambitious effort" to stimulate economic growth and improve living conditions in the West Bank and Gaza is "designed to build on its long-standing ties to those areas and to show its concern for Palestinians there."

Murphy also sought $12 million for the next fiscal year to private volunteer organizations for use in the West Bank and Gaza. He also backed $5 million for Egyptian-Israeli cooperation on scientific and technical projects. For Jordan's military use, he asked a 29% increase in 1988 over 1987, raising the amount to $53.8 million of which three-fourths would be grants.

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Leader in left-wing politics

Zionist visionary Ya'ari remembered as giant

By
SIMON GRIVER

JERUSALEM (WZPS) — Meir Ya'ari, who died recently at age 90, was a Zionist visionary of immense stature and influence. He was one of those instrumental in setting up Hashomer Hatzair, the Zionist youth movement, established the Kibbutz Artzi movement and for many years led the left-wing Mapam party. He was a lifelong member of Kibbutz Merhavia and served in the Knesset from 1949 to 1973.

Many young Israelis had never heard of Ya'ari, or knew him as a frail, old man who suffered from blindness in his later years. Yet veteran Zionists recall the spirited young radical, who tirelessly traveled the length and breadth of Europe delivering fiery speeches that persuaded thousands to emigrate to the Jewish state.

And in later years, though plagued by physical infirmity, his incisive mind remained razor sharp. "Many assumed that he had retired when he left the Knesset in 1973," said Mapam Knesset Member Eliezer Granot.

"But he remained active until the days before his death, both as a kibbutz member and in the Mapam central committee. He fought tenaciously to retain the historic alliance with the Labor party in 1983, and he advocated the break up of that alliance after the formation of the National Unity government in 1984."

Ya'ari was born in Kanczuga in Poland in 1897. He came from a family of eminent chassidic rabbis and although he totally rejected orthodoxy he injected quasi-religious fervor and an apocalyptic passion into the Zionist and socialist philosophy that he adopted.

During World War I he volunteered for the Austrian army and became a first lieutenant. After the war he studied at the University of Vienna where Sigmund Freud was one of his teachers.

In the wake of the Russian revolution he became a devout Marxist. But he was deeply influenced by the Zionist-Marxist thinker Ber Borochov who died fighting in the Russian revolution.

Borochov was so disgusted by the inherent anti-semitism of the Russian and other European nations that he predicted the annihilation of the Jewish people before a world Marxist order could evolve and therefore urged the establishment of a Jewish homeland in Palestine.

Ya'ari enrolled in Vienna's Agricultural Institute, intending to settle on the land in Palestine. At the same time he set up the Viennese branch of the Hashomer Hatzair movement. In 1920 he arrived in Palestine and for many years led teams of building and agricultural laborers. In 1927 he moved to Kibbutz Merhavia in the Jezreel Valley.

Ya'ari was an active man who believed in hard work and communal responsibility. A convinced socialist and Marxist, he was, nevertheless, never dogmatic and was always prepared to revise his views and admit mistaken perceptions.

For many decades he was an enthusiastic supporter of the Soviet Union but after Stalin's blatant anti-semitism in the early 1950s, he severed his allegiance to Russia. He opposed the partition of Palestine, believing that Jew and Arab could live together in a bi-national state, yet he was always a loyal patriot and in the aftermath of the Six Day War he led Mapam into a coalition with the Mapai (Labor) party.

Ya'ari had always hoped that Mapam, a party more zealously faithful to socialist doctrine, would prove to be a viable alternative to Mapai. This made him both a friend and foe of Ben-Gurion. "There was always a common bond between us," Ya'ari once said of Ben-Gurion. "A bond of love for the historic task of the building of our homeland and for the Labor movement."

Though Ya'ari revised his beliefs he never altered their essence. In his final years he felt a bitter disappointment with what he saw as negative trends in Israeli society — a tendency towards greater materialism and capitalism, and the spread of chauvinism and accompanying negative attitudes towards Arabs.

As his veteran colleagues in Mapam Yaakov Hazan revealed, Ya'ari was not the type to feel complacent about anything. "I have never known a man who was as self-critical as Meir Ya'ari," Hazan observed. "his whole life was spent in such profound self-scrutiny and in extraordinary demands upon himself."

When he was laid to rest in the cementery at Kibbutz Merhavia thousands attended the ceremony, including President Chaim Herzog, Foreign Minister Shimon Peres and Deputy Prime Minister David Levy.

Prime Minister Yitzhak Shamir, on a state visit to America, was unable to attend. His condolence cable to a man at the opposite end of the political spectrum to himself bears a moving tribute to Ya'ari: "Even one who disputed his political path," said Shamir, "cannot but admire his contribution to the rooting anew of the people of Israel in the Land of Israel.

"Meir Ya'ari was a true pioneer and a guide to a political movement of many achievements. He was a giant among the generation that had founded the state."

U.S. report dismisses complaints from Arabs

By
JOSEPH POLAKOFF

WASHINGTON — Complaints by the American-Arab Anti-Discrimination Committee and other groups that seven Palestinians and a Kenyan arrested on the West coast were innocent immigrants and scapegoated appeared nullified by an 81-page FBI report culminating its 3-year investigation.

A U.S. justice department official here confirmed the existence of the report that was said to have been completed last June and designed to provide "a solid base of information" for FBI and Immigration and Naturalization Service agents examining the activities of alleged representatives of the Popular Front for the Liberation of Palestine.

The report was revealed by The Los Angeles Times a month before a deportation hearing is to take place for eight Los Angeles area immigrants accused by the U.S. of being PFLP members.

The Palestinians, traveling on Jordanian passports, and the Kenyan are charged by the INS with violating the McCarran-Walter Act, which bars aliens from activities promoting world communism. The eight have denied the accusation.

In its report, the FBI said the PFLP's purpose "is to establish a Marxist Palestinian state and in doing so (to) destroy the present State of Israel." The FBI noted that last year Zehdi Labib Terzi, the Palestinian Liberation Organization's permanent observer at the United Nations, said in connection with the Achille Lauro hijacking that the PFLP is one of seven "fighting elements" within the PLO structure.

Among the FBI allegations are that the PFLP conducts "clandestine" activities in the U.S. through an underground organization; "funds its U.S.-based operations and contributes to the organization abroad" from the Arab-American community; attempts to "join with various leftist organizations, foreign and domestic, violent and non-violent, to promote its objectives," and "draws upon the vast manpower pool within the Arab-American communities to assist in filling its military ranks overseas."

The report did not indicate the group carried out any terrorist acts in the U.S.

FBI agents who mingled among about 600 persons at a program in 1984 in a Brooklyn church, the report said, described Arabic speakers referring to "the Zionist enemy and its Nazi heroes" and urged the crowd to ally "with the socialist camp headed by the Soviet Union."

The PFLP's women's groups, it said, appeared to have operated in Los Angeles, San Francisco, Riverside and Sacramento in California. Women, it indicated, were responsible for spreading propaganda and taking part in demonstrations.

The Los Angeles Times quoted Dan Stormer, lead attorney for the defendants in Los Angeles, that the FBI and INS "are attempting to make unlawful legitimate political thought concerning the Palestine refugee situation."

It quoted Nubar Hovsepian, of a research group in Cambridge, Mass., working for the defence, as saying that the Palestinians "as a community bring their politics with them but they stay within the law. It was the same with the Eastern Europeans who brought their socialist ideas with them and were targeted in the McCarthy era."

Terrell Arnold, former deputy director of the State Department's Office of Counterterrorism in 1983 and 1984, said that "there isn't any factual question that the PFLP has an organization in the U.S."

Arnold said because the FBI report did not indicate imminent violence does not mean that PFLP activities here should be considered "benign." Arnold said "they're not engaged in terror in the United States. But they support terror abroad. They're running a support mechanisim in this country."

Irwin Suall, of B'nai B'rith's Anti-Defamation League, was quoted that "it would be incredibly naive to believe that (the PFLP) that has a long history of engaging in terrorism throughout the world, doesn't represent a potential threat of terrorism in the United States as well."

Defence workers will be fired

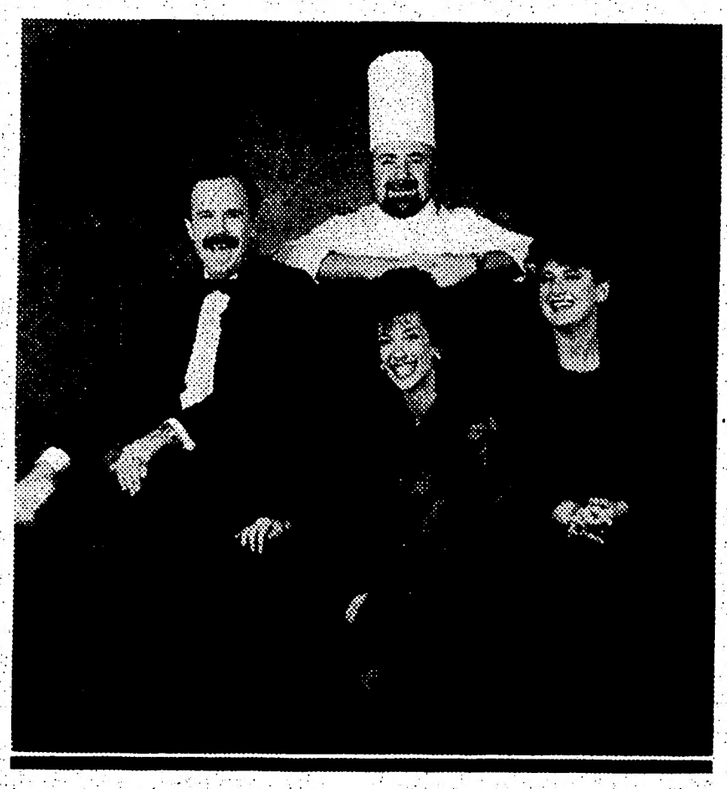
TEL AVIV (JTA) — At least 2,500 defence establishment employees will be dismissed during the 1987 working year at plants operated by the defence ministry, according to senior authoritative defence sources quoted by Haaretz last week.

Military industries will lay off about 1,500 workers, the Israel Aircraft Industries (IA) about 800, and Raphael — the armament development authority — about 250.

In addition, employees of private industries which handle defence establishment production will also be dismissed. Haaretz says that in an effort to prevent extensive unemployment in development towns, Defence Minister Yitzhak Rabin has ordered that plants located in these area be given preference in defence orders.

The paper also reports that, by the end of February, the defence ministry had granted 560 individuals permission to conduct negotiations for the sale of Israeli weapons abroad, while 14 such requests were denied.

According to defence sources, the number of individuals given such permission will reach 800. But this does not enable those same individuals to sign agreements. Before signing any deal, the individual conducting negotiations must receive additional approval from the defence ministry.



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M-T

World-National

Says Shin Bet fabricated evidence

Jailed Israeli officer wants his name cleared

[Cont'd. from page 1]

received a presidential pardon last year in connection with the murder of two captured Arab bus hijackers by Shin Bet agents in 1984. None of the three was ever formally charged or tried, and according to legal experts, the pardon was an acknowledgement of guilt in the killings and subsequent attempted coverup.

The connection between Ginnosar and Nafsu is not known.

Nafsu, whose case was kept secret until now, maintains his innocence and contends he was convicted by a military court on the basis of manufactured evidence. Last year, a military court of appeals upheld his conviction. But six months ago, the Knesset amended the law to allow soldiers to carry their appeals beyond the military justice system.

Nafsu has since appealed to the Supreme Court and the case will be heard by the court on May 24.

Shin Bet heads had urged a presidential pardon to avoid the appeal but they and Attorney-General Yosef Harish now say the case must be heard by the High Court regardless of potential damage to former Shin Bet leadership.

Nafsu's brother and cousin have said that Shin bet heads convinced them to ask Nafsu to accept a pardon and drop the appeal but he refused, saying the request would be tantamount to admitting guilt. He claims he admitted guilt following illegal pressures and now wants his name cleared.

The Shin Bet has been implicated on the basis of published reports that Ginnosar told investigators in the bus hijackers' case that Shin Bet routinely fabricated evidence to protect itself. He was quoted as saying this was "standard procedure." Apparently it was Shin Bet evidence which helped convict Nafsu.

The Circassians are a Moslem minority from the Caucusus who fled the czarist regime in the late 19th century to settle in territories of the Ottoman empire, including Palestine. Only 1,200 of them live in Israel. They are full citizens, fiercely patriotic and, apart from the Druze who are indigenous to the region, are the only Moslems permitted to serve in the IDF.

Whatever the outcome of the appeal, the latest Shin Bet affair, coming on the heels of the scandal surrounding the 1984 killings of two bus-hijackers by Shin Bet agents, is bound to weaken the mutual trust that now exists between Shin Bet, the IDF and the legal and court system. A judge who has sat on several security trials told Israel Radio that "now there will be the inevitable thought that maybe (Shin Bet) agents went to special schools to learn to appear like good guys."

Premier Yitzhak Shamir complained in an Israel Radio interview that the press and public have "blown up out of all proportion" the security affairs. But he promised that if any wrongdoing is uncovered, "we shall draw the proper conclusions."

South African reaction is more in sorrow . . .

JOHANNESBURG (JTA) —

Israel's recent decision to curtail its relations with South Africa, including a halt to new military contracts, was greeted more in sorrow than anger here. Strong resentment was expressed against the United States, which president P. W. Botha accused of "bullying" Israel into reducing ties with South Africa.

Editorial comment was generally along those lines. Understanding was expressed for Israel's dependence on the United States for economic and military aid and even sympathy for its being in such an equivocal position.

An anti-semitic backlash, most of it from anonymous quarters, was reported in the daily press. The South African Jewish Board of Deputies issued a careful statement, noting that Israel "takes decisions having regard to the necessity to protect its own sovereign national interests. . . . In this regard, it is noted that Israel has been subjected to significant pressures from the United States."

The statement went on to reaffirm the Board of Deputies' opposition to "sanctions and disinvestment on the ground that it undermines the ability to create conditions in which steps can be taken toward the achievement of an apartheid free and just society. . . ."

Harry Schwarz, a Jewish member of Parliament for the opposition Progressive Federal party (PFP), sent telegrams to Premier Yitzhak Shamir and Foreign Minister Shimon Peres of Israel stating that he could understand the pressure being brought to bear, but that, as a country itself subject to sanctions and boycotts, it should appreciate that such measures were often counterproductive.

Another Jewish parliamentarian of the PFP, Helen Suzman, an outspoken foe of apartheid, told a Jewish women's meeting here that Israel had to make up its own mind in its own interests. "It is unlikely the position of Jews in South Africa would affect the mind of the Israeli government" in this matter, she said.

The newspaper, The Star, commented on March 20, two days after the Israeli decision was announced, that "the news that Israel is being coerced into the "enemy' camp will be greeted more in sorrow than anger in South Africa, where the realities of strong-arm international politics have been well understood of late."

The paper cited Israel's need to win back friends in Black Africa and for support at the United Nations of Palestinian issues. "Even the stoutest friends have felt compelled to condemn apartheid. When the chips are down they are being asked to stand up and be counted — or suffer the consequences," the Star said.

Die Vaderland of the same date stated editorially: "We notice with disappointment but also with understanding that Israel had to succumb to American pressure, there is also understanding that Jerusalem didn't want to sour its relationship with Washington any more after the Pollard spy incident."

Business Day reported that "swastikas have been drawn on mail from South Africa to Israel and that the Israeli embassy in Pretoria has received telephone threats."

Ted Brown, a right wing extremist known for his anti-semitic views, wrote in the March 1987 issue of the South African Observer that "Thanks to Mr. P. W. Botha and his radical leftist revolutionaries, South Africa today is firmly on the road to the kind of 'nonracial democracy' for which every liberal, Communist, Zionist and international financier has assiduously been working since the end of World War II. . . .

"South Africans have yet to learn, and learn fast, firstly that Zionism is racism pure and simple, and secondly, that wherever Western man happens to be he is in a racial war . . . with the forces of world Zionism."

Small communities conference planned

CALGARY —

Members of small Jewish communities are invited to attend a leadership development conference which will be held here May 1 - 3 under the sponsorship of Canadian Jewish Congress' National Small Communities Committee and hosted by the Calgary Jewish Community Centre.

Themed Small Communities: Our Challenge for the Future, the conference will address such topics as racism and hatemongers, the religious and educational needs of the small community, Canada-Israel relations, new leadership, Soviet Jewry and youth programming.

A Yom Hazikaron program will take place Saturday evening and traditional Shabbat services will be held.

Keynote speaker for the conference will be Allan Gould, journalist and humorist.

The conference registration fee of $50 includes all meals and conference materials.

Settlers protest lack of security

[Cont'd. from page 1]

sion of inquiry to investigate security arrangements there.

"Today, in the area of Judea and Samaria and Gaza there are more Israeli soldiers than all along the border with Lebanon," he told the settlers. He insisted that security measures were quite adequate. He drew catcalls and angry shouts when he reminded the settlers that living in the territories involved certain risks.

The settlers declared they were living there with the full consent of the government and it was the duty of the state to protect them. Rabin said they were protected and said there were more victims of terrorist attacks in Israel proper than in the administered territories.

More shouts of derision greeted Rabin's oblique reference to hooliganism by Jewish settlers against Arab civilians and when he insisted that law and order would be maintained by the military authorities. He warned the settlers that weapons they are allowed to carry were for personal protection only.

Settlers complained that talk in the government about an international conference for Middle East peace only encouraged terrorism. Rabin told them, "We are beginning to blame ourselves rather than the PLO."

Crisis averted by unity govt.

[Cont'd. from page 1]

peace closer under conditions acceptable to Israel.

Such a conference could not dictate a solution, could not be a referee if bilateral talks reached a stalemate, and could not approve or veto any arrangements made in bilateral talks, he said.

The Soviet Union could participate in such a conference only if it changed its attitude towards Jewish emigration and reestablished diplomatic ties, he said. Similarly, China could participate if it established such ties.

"I don't know whether all these conditions will be accepted, but we would be making a grave error not to try," said Rabin.

In a related development, Egypt's ambassador to Israel, Mohammed Bassiouny, urged Israel to agree to an international conference.

The same theme was repeated by former Egyptian premier Kamal Hassan Ali, who told Israel Radio that Peres' efforts on behalf of an international conference are proof that Israelis want peace with the Arab world.

The Egyptian minister of state for foreign affairs, Butrus Ghali, told the radio reporter that continuing the peace process is essential in order to strengthen the moderates in Israel, in Egypt, among the Palestinians and in the Arab world generally.

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Third Seder at Holy Blossom Temple

Multifaith group protests new refugee policy

By
CAROLYN BLACKMAN

TORONTO —

In a moving ceremony of drama, music and worship, 1,500 people including representatives from about 50 multifaith, cultural and ethnic organizations recently gathered together at Holy Blossom Temple to protest Canada's new policy on refugees.

Entitled The Third Seder — Refuge for Refugees, the program consisted of a special Haggadah service led by Rabbi Dow Marmur and narrated by Rabbi Gunther Plaut.

After opening songs that included Hinay Matov, Avadim Hayinu and Ha Lachma Ani, Plaut said: "Tonight we sit at this Passover table as a family. We represent all people and all races and all religions. We are the mosaic that has created this country and has defined it more than have closed borders or narrow minds.

"And each year the celebration of Passover demands that we become aware of the injustices that are even as we recall the injustices that were."

Marmur continued, saying, "This seder is an invitation to all of us in this sanctuary to work together to make a sanctuary for refugees in our hearts, in our homes, in our neighborhoods and in our country."

The four questions, asked by immigrant children were rewritten in order to show the refugees' plight. A young Sikh boy asked why the doors of so many nations are closed.

"An open door is a risk; it involves opening our hearts to strangers; it involves knowing the stranger in our own hearts," answered a Buddhist participant.

"Why laws are being passed even now to keep the doors more tightly closed."

He was answered by an Anglican representative who said "There are rulers in every country who will not hear the cries, who will not see the scars of the refugees — who are listening to those of narrow mind and limited vision and not to the pleas of those who are desperate for sanctuary."

The emotional crowd burst into enthusiastic applause when singers such as Salome Bey sang Let My People Go and Sharon Lois and Bram sang a Spanish folksong entitled Somos el Barco.

At the climax of the program in which the children opened the symbolic gate to refugees, Marmur chanted the names of some people for whom gates remained closed: "For Betty Trapunski who died at the age of 16 months in flight from the Holocaust: Had she been admitted, she would not have died.

"For Beatrice Marroquin who died in Guatemala: Had she been admitted, she would not have died. For all those who are waiting outside the doors and whose lives are in danger. If we admit them, they will not die."

At the end of the ceremony the participants filed outside on the temple's front lawn to join in the lighting of a menorah and in singing the American civil rights anthem, We Shall Overcome.

Triple mending cited to heal the world's ills

By
LEILA SPEISMAN

TORONTO —

Healing the substantial ills of today's world requires a threefold mending process, says Sister Mary Jo Leddy, coordinator for the U.S. and Canada of the Roman Catholic Sisters of Sion religious order.

"We must mend relations between people, we must mend ourselves, and we must mend our relations with God, said Leddy, a frequent writer on Christian-Jewish relations who gave the recent 3rd annual Alan Coatsworth Memorial Lecture at Temple Sinai.

She compared mending the world to mending clothes, as her mother had, and people, as her surgeon father did. "Mending involves recognizing that something needs to be fixed, that the process takes care, commitment and infinite patience, and sometimes the wound is so deep that a scar will always remain," she said.

"We must recognize that there are broken relationships between nations, races, and creeds, and between men and women."

The actions of the relatively few Righteous Gentiles during the Holocaust, Leddy said, stood in contrast with how many others turned Jews away.

The Christian church, she said, must realize that it doesn't have to deny the essence of Judaism or Jews to validate itself. "The desire of the Christian church to dominate is a sign of a weakness of faith," Leddy added.

Said Leddy: "The purpose of mending the world is that the infinite value of any person can't be proved; it must be assumed."

We need to be sustained in our search for justice by "strands of friendship and love," not by feelings of duty or self-sacrifice.

Just as Abraham and Jesus "walked with God in friendship" she said, "Jews and Christians can be friends with each other as they are friends with God."

Said Leddy: "It is only in a society ordered by God do we see people as having infinite worth."

Rabbi Gunther Plaut, who responded to Leddy's speech, called our society "a disposable one, in which we don't bother fixing old or damaged items. We throw them out — from cars to people."

He praised the late Alan Coatsworth, a Methodist who not only worked with underprivileged Jewish youth, but brought a number from Hitler's Europe and helped them establish themselves in Canada.

"In a society in which Christians had little use or respect for Jews, he had both," said Plaut.

The evening was chaired by Dr. Victor Goldbloom, president and chief executive officer of the Canadian Council of Christians and Jews, which co-sponsored the program along with the Young Maccabees, a group of men helped by Coatsworth over the years.

Goldbloom indicated that Sister Mary Jo Leddy will be a recipient of the council's annual human relations award.

Fashion show highlights Bonds' champagne brunch

TORONTO —

State of Israel Bonds Women's Division will hold a champagne brunch and the highlight of the annual event will be a jewelry fashion show, featuring the work of Rachel Gera, Israel's top designer of jewelry.

Gera is an internationally-renowned designer of mainly silver jewelry for both men and woman and her often controversial creations have found their way into the collections of celebrities, royalty and museums throughout the world.

For Gera, jewelry is "a personal statement and an extension of the wearer's identity." Her art, at first, was considered highly experimental and contributed many firsts to jewelry design. She has also designed jewelry for the theatre and movies and was one of the first designers to reintroduce jewelry for men.

Rachel Gera

The champagne brunch will be held Thursday, May 28 at 11.30 a.m. at the home of Louise Cornblum, 50 Park Lane Circle in Don Mills. Admission will be by a purchase of a 1987 State of Israel Bond. For more information, call Gail Dombrofsky at the Bond office, 789-3351.

HELP US WITH HISTORY

This Sunday, April 26, is Yom Hashoah, the day we pay homage to the Six Million. The Canadian Society for Yad Vashem urges you to remember your family and loved ones by linking your name directly to Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance Authority in Jerusalem. Yad Vashem not only commemorates the Six Million, but honors the survivors and their families, as well as Jewish communities the world over.

The Canadian Society needs your help. By contributing to Yad Vashem's Pages of Testimony and taking part in the videotaping of oral testimony, you are ensuring that our children and their children will never forget.

This Sunday, do something positive. Join the Canadian Society for Yad Vashem. Help us with history. Help us remember and honor our families.

YES! I will support and become a member of the Canadian Society for Yad Vashem to help ensure the memory of the Six Million.

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Organizations and People

What's New

By MIRIAM CHINSKY

We are now in our new offices at 10 Gateway Blvd., Suite 420, Don Mills, M3C 3A1. Our new phone number is 422-2331. Because of the holidays, no calls will be taken for What's New and About People until Monday, April 27, which is the deadline for the May 7 issue.

Saturday, April 25

YOM HASHOA AT BETH DAVID

On the eve of Yom Hashoa, Saturday, April 25 at 9 p.m., Beth David B'nai Israel Beth Am Congregation holds its annual Holocaust Obervance with guest speaker **Ephraim Fiksel**, whose subject will be, A Child of the Holocaust Looks Ahead.

The service will be conducted by **Rabbi Philip Scheim** and **Cantor Hesh Mayersdorf**. There will be an opportunity for members and friends of the congregation to light memorial candles in memory of family members who died in the Holocaust.

MONTE CARLO NIGHT

Games of chance — blackjack, over and under, crown and anchor, bingo, plus a super auction, will all be part of Adath Sholom Congregation's Monte Carlo Night, 9 p.m. Saturday, April 25 in the shul, 864 Sheppard Ave. W.

There will also be draw prizes. Grand prize is a 1-week trip for two, to Jamaica.

Proceeds are for charitable purposes. Last year $6,800 was contributed to the Hospital for Sick Children.

For tickets, $5 each, phone 635-0131.

Sunday, April 26

COMMUNITY HOLOCAUST MEMORIAL

On the 44th anniversay of the Warsaw Ghetto uprising, The Canadian Holocaust Remembrance Associaton will sponsor a Community Holocaust Commemoration 8 p.m. Sunday, April 26 at Pride of Israel Synagogue, 59 Lissom Crescent (at Bathurst St.)..

Participants include **Amnon Ajzenstadt**, author; **Sabina Citron**, founder of the Canadian Holocaust Remembrance Association; **Benjamin Abileah**, consul-general of the State of Israel; **Rabbi Harold Lerner**, Pride of Israel Congregation, **Cantor Joseph Cooper**, Beth Tzedec Congregation; **Helen Smolack**, chairman, Canadian Holocaust Remembrance Association, and the Zemer Chorale of Beth Emeth Bais Yehuda Congregation, conducted by **Charles Heller**.

Six Holocaust survivors, with their children, will light candles in memory of the six million Jewish men, women and children who died at the hands of the Nazis.

For further information, phone 781-3571 or 781-8634.

BETH SHOLOM BREAKFAST CLUB

On Sunday, April 26, commencing at 9.30 a.m., in observance of Yom Hashoa, a program of particular spiritual and personal significance will be presented by the Beth Sholom Adult Education Copmmittee, with the cooperation of the Brotherhood and under the sponsorship of Mr. and Mrs. Irving Ungerman. A brunch and a film, Courage to Care, will follow. Admission is $5.

PNAI MEETING

PNAI, Parents of North American Israelis, meets 8 p.m. Sunday, April 26 at Shaarei Shomayim Synagogue, 470 Glencairn Ave. The program is to be An Evening with the Alyn Hospital of Jerusalem, featuring a video and talk by **Valerie Salomon** about the institution to which PNAI members send packages of used stamps.

All potential members and friends are welcome. The group wishes everyone Chag Pesach Someach.

ART AUCTION

Over 100 artists will be represented at an Art Auction under the auspices of Downsview Study Branch, National Council of Jewish Women, Sunday, April 26 in the North York Board of Education Building, 5050 Yonge St.

Preview is at 7 p.m, auction at 8. Admission is $3, two for $5. There will be door prizes and refreshments.

CANADIAN VISIT

On a recent visit to Toronto and Ottawa sponsored by B'nai B'rith Ida Milgrom and Lionid Scharansky met with the Jewish community as well as Canadian parliamentarians to publicize the plight of Refuseniks. From left: Michael Rosenberg, chairman of B'nai B'rith's Soviet Jewry Committee; Leonid Scharansky; Ida Milgrom; Ralph Snow, president-elect, B'nai B'rith Canada.

NEW YORK TOUR

Grade 9 students at United Synagogue Day School Junior High recently visited New York. From left to right: Shimmy Brandes, Adam Levine, Daniel Goldman, Miriam Hotz, Joshua Finkel.

G.R.A.N.D. SOCIETY

G.R.A.N.D. Society (Grandparents Requesting Access and Dignity), will meet 1.30 p.m. Sunday, April 26 at 16 Spadina Rd. to hear a talk by social worker **Ron Smith** from the Children's Aid.

There are success stories within the group which seeks access to grandchildren when children are divorced. Come out to listen or be heard.

For additional details call 469-5471.

JEWS OF ISTANBUL

A slide presentation and discussion on The Jews of Istanbul — A Vanishing Minority — to be given by Globe and Mail journalist **Salem Alaton**, takes place 8 p.m. Sunday, April 26 at Temple Har Zion, 7360 Bayview Ave. (one block north of Steeles).

Call 889-2252 for more information.

TEMPLE ISRAEL OF LONDON

Temple Israel of London Yom Hashoa (Holocaust Remembrance Day) Service will be held at Or Shalom, 10.45 a.m.-noon. Two members' children will participate in the actual service.

The theme this year is, The Living Legacy of Holocaust Remembrance. Parents of the older Religious School children are encouraged to pick them up 10.30 a.m. at the Day School, and to attend the service as a family. Younger children in Day School classes will be supervised until you can call for them.

ROSALYND SMITH LECTURE

Adath Israel Congregation and Sisterhood, 37 Southbourne Ave., (one block north of Wilson, east of Bathurst) invite the community to attend the annual **Rosalynd Smith** Memorial Lecture, 8.30 p.m. Sunday, April 26.

Keynote speaker **Rabbi Reuven Kimelman,** chief program associate for the National Jewish Centre for Learning and Leadership, and Associate Professor of Talmud and Midrash at Brandeis University, will probe The Jewish Odyssey: Beyond 2001.

YOM HASHOA AT SHAAREH HAIM

At 10 a.m. Sunday, April 26, Shaareh Haim Synagogue holds a Yom Hashoa service at Roselawn Public School on Carrville Rd. (west of Yonge St. north of Hwy. 7). The program will consist of a film, candle-lighting, reading and prayers in memory of the six million, murdered in the Holocaust.

To inquire further phone **Rabbi Lawrence Troster**, 737-3080.

ADATH SHOLOM SISTERHOOD

The Invisible Children, a film with reference to Kids on the Block, presented by National Council of Jewish Women, will be screened at a general meeting of Adath Shalom Sisterhood, 864 Sheppard Ave. W., 9.30 a.m. Sunday, April 26.

Charge is $1, and the community is welcome.

MEMORIAL TO MELECH RAVITCH

Sunday, April 26, at 8.30 p.m., the Tenth Yahrzeit of the great Yiddish poet and essayist **Melech Ravitch,** late of Montreal, will be observed at the Workmen's Circle Centre, 471 Lawrence Ave. W.

Prof. Arthur Lerner of Montreal, will be the main speaker.

This is arranged by the Yiddish Culture Gezelschaft and the Toronto Committee for Yiddish.

ANTIQUE SHOW AND SALE

Close to 100 selected dealers will display their wares at the 8th annual Antique Show and Sale, 10 a.m.-5 p.m., Sunday, April 26 in Hillcrest Mall, 9350 Yonge St. (north of Hwy. 7), Richmond Hill.

Jewelry, fine porcelain, glass, silver, brass, copper, furniture, clocks, dolls, tools, and much more, will be offered for sale.

There will also be a giant bake sale by Telecare Distress Centre Volunteers. Restaurant and food services will be open.

Sponsor of the event is Family Services for South West York Region.

Monday, April 27

LA LECHE LEAGUE

La Leche League of Willowdale presents Breastfeeding and Beyond, the last in its series of four monthly meetings, 8.15 p.m. Monday, April 27 at 225 Hidden Trail (one set of lights east of Dufferin, south off Steeles).

To be discussed are, starting solids, discipline, weaning and other issues.

Meetings are open to pregnant or nursing others who are interested in information and support for breastfeeding. Babies are welcome.

For additional information phone **Adrianne**, 738-8268 or **Elaine**, 736-8905.

CHRISTIAN JEWISH DIALOGUE

Adath Israel Community Participation Committee welcomes you to an open forum Christian Jewish Dialogue with members of St. Ansgar's Lutheran Church.

Sex in Family Life from the Jewish and the Christian Perspectives, will be considered at the next gathering, 8 p.m. Tuesday, April 28 in St. Ansgar's, located at the corner of Lawrence and Avenue Rd.

BROKEN SILENCE AT OISE

A stage adaptation of the book Broken Silence, Dialogues From The Edge, by **Andre Stein**, opens for one public performance by The Inner Stage, 8 p.m. Monday, April 27 in the OISE auditorium, 252 Bloor St. W.

Stein, a professor in the sociology department at the University of Toronto, who grew up in Hungary during the Nazi terror, confronts his past after a silence of 40 years. His book, published in 1984, has been developed as a theatre piece by Inner Stage artistic director, **Elizabeth Szathmary**.

Following the April 27th performance, Broken Silence will be available for senior high school audiences throughout Ontario.

Tickets for the general public are $10, adults, $5, students. For information and reservations call 967-3548. The play is suitable for teens and adults.

JEWISH GENEALOGICAL SOCIETY

Alfredo Romano will discuss his Italian Marrano background at a meeting of the Jewish Genealogical Society of Toronto, 7.45 p.m., Monday, April 27, at Shaarei Shomayim Synagogue, 470 Glencairn Ave.

SENECA FASHION SHOW

Seneca College graduating students will showcase their designs for men and women at a fashion show in the Premiere Dance Theatre, Queen's Quay Terminal Building, 8 p.m., Monday, April 27.

Tickets, $15 each, are available at the door, or by calling 491-5050.

PILLAR OF FIRE

We Hereby Proclaim the Establishment of the State of Israel, is the title of the final episode in Pillar of Fire, to be screened at Beth Tzedec Synagogue, 7.45 p.m., Monday, April 27.

This 10-week series sponsored by the Canadian Zionist Federation and Beth Tzedec Synagogue has been drawing large crowds, and for the final week, an open discussion, Pillar of Fire — Lessons for the Future, will follow. Participants are **Rabbi Benjamin Friedberg**, consul **Moshe Ben Zioni** and **David Weinberg**. Moderator is **Max Shecter**.

Audience input will be welcomed.

For more information call 665-7935.

MEDINA THEATRE

Medina Theatre Ensemble (formerly Medina Stage Company) offers a playreading and Meet the Author evening for Canada's National Book Festival, 8 p.m. Monday, April 27 in Shaarei Shomayim Synagogue, 470 Glencairn Ave.

Co-sponsored by the Adult Education Committee of Shaarei Shomayim, the program will include a reading of a powerful new 1-act play, Vengeance, and an amusing short story, Not Everbody Can Live in Israel, both by **Aviva Ravel.** Director is **Sylvia Lennick.** The author will be present to answer questions and discuss her work with the audience.

Admission is Pay What You Can, and tickets will be available at the door.

For additional details call 667-8347.

Tuesday, April 28

LIVING JEWISH SPIRIT

ALIS, Association for the Living Jewish Spirit, will conduct a discussion group, 8 p.m. Tuesday, April 28 at Bathurst Heights Public Library, just north of Lawrence Plaza.

Topic will be Judaism and Humanism — The Similarities and Differences. This is the third of three related topics on Judaism and Other Philosophies: Christianity, Marxism and Humanism. **Rabbi Reuben Slonim** will lead the discussion.

Members of the community are welcome.

Call 789-0101 to inquire further.

T'NACH STUDY GROUP

Toronto Jewish Congress Cultural Council is sponsoring a T'nach Study Group 8.15 p.m. Tuesday, April 28 at Associated Hebrew Schools, 3630 Bathurst St.

Zechariah, chapters VI, VII, VIII, will be examined with **Rabbi Irwin Witty**.

[Cont'd. on page 17]

Organizations and People

What's New

[Cont'd. from page 16]

UNDERSTANDING DIABETES

Canadian Natural Hygiene Society offers a lecture by registered massage therapist **Ron Weston**, A Second Look at Diabetes: Understanding It, Dealing with It, Avoiding It, Tuesday, April 28 in the Toronto Board of Education Building, 155 College St.

For registration, book browsing and visiting, you are invited to arrive at 7.30 p.m. The meeting starts promptly at 8.

Admission is $4 to members, $6 non-members, $2.50 seniors and students with ID cards.

BUYING/SELLING A CONDOMINIUM

A realtor will provide tips on how to buy and sell a condominium, 7.30-9 p.m. Tuesday, April 28, at Don Mills Library, 888 Lawrence Ave. E. (west of Don Mills Rd.)

VIEWMOUNT TINY TOTS

Viewmount Tiny Tots Cooperative registration for September 1987, takes place 8 p.m. Tuesday, April 28 at Viewmount Tennis Club (in the park, corner of Viewmount and Shermount).

Enrol your child in a warm and stimulating playschool environment two or three mornings a week. This program is for children born in 1985.

For more details call 781-9727 or 486-5226.

LOLA JULITTA KANE PERFORMS

Enjoy classical, contemporary and folk-music performed by concert pianist **Lola Julitta Kane**, 2 p.m. Tuesday, April 28 at Cheltenham Nursing Home, 5935 Bathurst St.

JEWISH HUMOR

Tuesday, April 28 at 8.30 p.m. in Beth Torah Synagogue, 47 Glenbrook Ave., **Sidney W. Brickman** talks on The Psychology of Jewish Humor — an analysis of the way Jewish behavior is reflected in our folk humor. Brickman explains why we behave as we do, and illustrates his points with anecdotes.

Admission is $2 and refreshments will be served.

For more information call the synagogue office, 782-8013.

ALUMA CANADIAN ISRAELI CLUB

Aluma, the Canadian Israeli Club, will be showing a movie at 7.30 p.m. Tuesday, April 28 in the Fireside Lounge of the Wagman Centre, 55 Ameer Ave.

Thursday, April 30

TEHILLA LECTURE

Tehilla, the organization for religious aliya, welcomes you to a lecture, Lifestyles for the Oleh — Forms of Settlement in Israel, to be given by **Bobby Brown**, assistant director of the Aliyah Centre in New York and a former oleh from North America. This will be held at 52 Elm Ridge Dr., 8.30 p.m., Thursday, April 30.

To inquire further call **Sharon**, 781-2987.

Beth Tzedec Sisterhood and Holy Blossom Sisterhood present a Retrospective on Elie Wiesel, by **Ruby Newman**, in Beth Tzedec Synagogue, 9.30 a.m., Thursday, April 30.

Cost is $3 for members, $4, guests.

Refreshments will be served.

To reserve, call 781-3511 or 789-3291.

AND WHAT ELSE IS NEW...

INDEPENDENCE CELEBRATIONS

Observe the anniversary of Israel's independence in a week of celebrations at Holy Blossom Temple, 1950 Bathurst St., April 27-May 3.

Hear: **Prof. Yoram Peri**, of Harvard and Tel Aviv Universities, and HBT's **Eva** and **D. Lou Harris** scholar-in-residence, deliver a public lecture on The Struggle for Religious Pluralism in Israel, 8 p.m. Monday, April 27.

See: Twice the Promised Land, a film about Jews, Arabs and cooperation, directed by **David Harel**, a Jew, and **Mahmud Abu Bakr**, an Arab. Screening is 8 p.m. Monday, April 27. Discussion with director Harel follows at 9.

Experience: Israeli music and delicacies, Israeli trade and travel attractions 8 p.m., Thursday, April 30.

Join: Temple Singers, Children's Choir and HBT Youth, for a presentation of Youth Awards and Oneg Shabbat, 8 p.m. Friday, May 1.

Enjoy: Brotherhood Breakfast and **Mannie Shemoni** of the Technion, 9.30 a.m. Sunday, May 3, with Yom Ha'atzmaut celebration 6-8 p.m.

VOLUNTEER AT BAYCREST

Baycrest Centre is in need of a piano player to assist with recreational programs for patients and residents.

Male volunteers are required to assist patients with a swim program on Tuesday or Thursday afternoon. No swimming skills are necessary.

If interested, please call 789-5131, ext. 2575.

B'NAI B'RITH SPRING BAZAAR

Spring into spring at Bazaar 87, sponsored by B'nai B'rith Women, 10 a.m.-8 p.m., Wednesday, May 13 at the St. Lawrence Market, 92 Front St. E.

Door prizes are $2,000 cash, first prize, and a portable 14-inch color TV, second prize.

Taste the great food — fresh sandwiches, hot dogs, salads, cakes, coffee and much more. A wide assortment of cakes, muffins, cookies and squares will be on sale whole or by the piece.

Purchase new clothing and accessories, as well, as gently used items, and see how far your shopping dollar will go.

Take home some fresh produce for dinner, at low, low prices.

Look for spectacular specials throughout the day.

Try your luck at bingo and games of chance.

Have fun at the hourly auctions.

Visa is accepted.

Tickets are $1 for adults, children under 12, free.

PROFESSIONALIZE YOURSELF

Professionalize Yourself — exclusive to the Leah Posluns Theatre School — is an innovative course aimed at business professionals, managers, executives, lawyers and those seeking to achieve results in private and public business.

The course includes, Improvisation, Relaxation, Body Language, Voice and Presentation Techniques.

Classes run evenings 7-10 for 10 weeks.

For an interview, phone **Janet**, 636-1880, ext. 230 or 271.

LIVING WITH ARTHRITIS

The Arthritis Society is sponsoring a series of four seminars for persons with arthritis, their families and friends, at the Mississauga Valley Community Centre, 1275 Mississauga Valley Blvd., Hazel McCallion Room.

Topics will encompass types of arthritis, medical treatment, physical problems, psychosocial problems, dietary management and quackery in arthritis.

Fee for the entire series is $10 per person or $20 per family.

Seminars will take place from 7.30-9.30 p.m., May 6, 13, 20 and 27.

Advanced registration is advised. To inquire further call The Arthritis Society, 967-1414.

ALBERTA EVENTS

Dr. Mark Keil, on behalf of the Generation After Committee, addressed 60 grade 8 students at E.S. Gish School in St. Albert, Alta., providing them with background information on the Holocaust. He stressed the historical sequence of racial laws enacted by the Nazi regime. The students are currently studying The Diary of Anne Frank.

Shelly Maerov, vice-president of communications, Jewish Federation of Edmonton, and **Maxine Fischbein** community relations coordinator, have been invited to conduct workshops at the Joint Alberta Teacher's Association Professional Development and Multicultural Education Council Conference in October.

Maerov will talk on Racism and Sedition in Alberta: Who's Who and What's What, reviewing the activities of such groups as The Aryan Nations, Ku Klux Klan and Canadian League of Rights.

Maxine Fishbein's workshop, Approaches to Teaching the Holocaust, will offer information on the Holocaust in general and the **Raoul Wallenberg** story in particular. Workshop participants will be able to view films pertaining to the Holocaust which may be of use in the high school classroom.

A TASTE OF RAMAH

Camp Ramah in Canada will hold its annual one week encampment at its site in Utterson, Ont., August 27-Sept. 2. The program includes land and water sports, Hebrew milieu, arts and crafts, a traditional Shabbat, kosher meals and more.

If you are entering grades 3-5 and would like a short but exciting camp experience, call the Ramah office at 789-2193.

HADASSAH LUNCHEON

Leah Chapter, Toronto Hadassah-WIZO, celebrates Yom Ha'atzmaut, Israel's 39th Independence Day, with a luncheon 12.30 p.m. May 17, in Beth Torah Synagogue, 47 Glenbrooke Ave. Guest of honor **Ilse Seetner**, Toronto fund raising chairman and national project enrichment chairman, will speak about Youth Aliyah.

Bring your friends and help to make this event a huge success.

Admission is $25 per person and there will be door prizes.

RSVP by May 10 to **Eva**, 787-8420, Youth Aliyah chairman of Leah Chapter.

ICJW CONVENTION PLANS

The International Council of Jewish Women held a recent meeting in Toronto to formulate plans for the 14th Triennial Convention of ICJW to be held in Vancouver in May. From left: Carol Klein, Vancouver; Leila Siegel, president of ICJW from Geneva, Switzerland; Shirley Kort, Vancouver.

HERE IS A RIDDLE

Riddle: What is frustration?

Answer: Frustration is, a beautiful pool but not enough supervision to use it fully; delicious meals but not enough volunteers to help disabled youth eat and enjoy them; comfortable lounges but a lack of volunteers to organize and supervise recreational programs; knowing that you need a special friend, but not enough are there.

Bloorview Children's Hospital at Leslie St. and Sheppard Ave., needs immediate help with a variety of programs which operate in the late afternoon and evenings.

For more information please call the Volunteer Centre, 481-6194.

KOFFLER GALLERY

On view at the Koffler Gallery, 4588 Bathurst St., until April 30, is the exhibition Return to Life-The Holocaust Survivors: From Liberation to Rehabilitation.

For details, phone 636-2145.

STEREOTYPING JEWISH WOMEN

National Council of Jewish Women, Toronto Section, presents **Selma Sage** who will zero in on Stereotyping Jewish Women: Taking Candid Shots — an investigation of the image of the Jewish woman in contemporary film, humor, literature and society.

Three morning sessions will be conducted, 9.30-11 a.m., Tuesday, May 5, 12 and 19, at the NCJW Foundation Building, 3270 Bathurst St. (at Prince Charles).

Cost is $15 per series to members, $20, non-members.

Visa will be accepted. Phone 633-5100.

Babysitting is available on request.

ADULT CLASSES AT NEWTONBROOK

Newtonbrook Secondary School, 155 Hilda Ave., (Yonge and Steeles area), offers free daytime adult courses in Typing, Word Processing, Bookkeeping, Accounting, Fitness, Computers, Law, Dramatic Arts and English as a Second Language.

Call 223-8441 for more information and/or to register.

ALUMA CHAG HA'ATZMAUT PARTY

Aluma Canadian Israeli Club will have a Chag Ha'atzmaut Party with entertainment and refreshments, 8 p.m. Sunday, May 3 in the Wagman Centre, ground floor Common Room, 55 Ameer Ave.

Admission is $6.

Call **Ephraim Dloomy**, 631-7546, or **Aharon Dahary**, 226-9208.

On Tuesday, May 5, Aluma is holding a bingo at 7.30 p.m. in the Wagman Centre Fireside Lounge.

ANNIE ON STAGE

Kids on Stage presents Annie, directed by **Sharyn Stein Hurwitz**, 7.30 p.m. May 1, 3.30 p.m., May 2 and 7.30 p.m. May 4, at Highland Junior High School.

All play proceeds will go to the Hospital for Sick Children, and Kids on Stage will be performing excerpts from their play on the Sick Children's Telethon, Sunday, May 31.

Tickets for the three performances are $5, adults, $3, children under $12.

Call **Judi Lewin**, 492-8498, for tickets.

HAPPY BIRTHDAY ISRAEL

Happy Birthday Israel!

On Sunday, May 3, the Canadian Zionist Federation is sponsoring a community celebration for Israel's Independence Day, featuring Toronto's own international singing star, **Aelita** and her orchestra, Israeli cabaret, folkdancing, singalong, plus! plus! with table seating, 8.30 p.m. in Beth Tzedec Synagogue.

Tickets are $4 for adults, $2, children 12 and under.

To inquire further phone 665-7935.

ST. CHRISTOPHER HOUSE

St. Christopher House, a United Way agency, is celebrating its 75th year serving people of many ethnic backgrounds in the downtown West Toronto area. Some of its services include Meals -on-Wheels, Domestic Violence Support Groups, Literacy/ESL classes, The Meeting Place of isolated adults and After-Four youth programs.

If you are an alumnus (NA) or know anyone who has been associated with the St. Christopher House, give **Nancy Ramalho** a call at 366-3571 and leave your name, address and phone number.

Some people have urged the formation of an ongoing alumni association. If you are interested, please let Nancy know.

[Cont'd. on page 18]

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Salmon Steak Dinner $11.95
incl.: potato, veg., choice of soup or house salad
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3457 BATHURST ST., TORONTO. TELEPHONE 789-7651.

Organizations and People

What's New

[Cont'd. from page 17]

MOTHER'S DAY FASHION SHOW

Reserve now for Beth Tzedec Sisterhood Mother's Day Fashion Show featuring Fashions by Yona's, 8 p.m. Wednesday, May 6.

Cost is $7.50 per person and refreshments will be served.

Phone 781-3511.

TOTAL LIVING GATHERINGS

Total Living plans a Dance with music provided by **Don Del Greco**, at Earl Bales Community Centre, in the park at Sheppard and Bathurst, 8 p.m., Saturday, April 25. There will be refreshments and prizes.

Total Living looks forward to a free membership dinner with a delightful program following, 7 p.m. Sunday, April 26, at Earl Bales Community Centre. This is for paid-up members only — no guests, please.

For information call 783-9435.

TEMPLE ISRAEL OF LONDON

Plans are still being finalized but mark Monday, May 4 on your calendar and join the community at the JCC for supper and entertainment in honor of Israel's birthday.

for seniors

Jewish Community Centre Singers present a Musical Mosaic, **when Beth Tzedec Friendship Club Plus Fifty** gathers 1.30 p.m. Tuesday, April 28, in the synagogue, 1700 Bathurst St. Coffee and cake will be served. Cost to non-members of the club is $1.50.

Judaism and Peace is the title of a stimulating lecture which the Shalom Disarmament Group will deliver to the **Good Age Club** at the Bloor "Y", 2 p.m. Thursday, April 30. Refreshments will be served.

Join **Workmen's Circle Social Club** members, 471 Lawrence Ave. W., at a luncheon with entertainer-accordionist **Albert Feldman**, Tuesday, April 28. Non-members are always welcome. Don't miss this meeting!

Residents and members of the Wagman Centre will attend a Holocaust Memorial, Yom Hashoa, 7.30 p.m. in the Assembly Room. Among those participating in a candle-lighting ceremony and recitation of their poems are **Jenny Eisenstein,** songs of the Holocaust; **Igor Kuchinsky**, pianist; **Dobby Wahl**, recitations. **Rabbi Solomon Domb** will lead the prayers.

Cancer Facts for Older Adults will be the subject when **Dr. Ronald Burkes**, staff oncologist with Mt. Sinai Hospital and consultant at Baycrest Hospital, lectures 1-2 p.m. Wednesday, April 29 in the Wagman Centre Assembly Room, 55 Ameer. A discussion period follows. Register for this lecture by April 28. For further information call 789-5131, ext. 2267.

Temple Sinai Seniors, 210 Wilson Ave., welcome you at 1 p.m. Tuesday, April 28 for entertainment by dancer **Roy Emsley** and his pupper partner. Refreshments will be served. Cost is $1 to members, $1.50, non-members.

Shaarei Shomayim Friendship Club holds an orientation meeting in the shul 1 p.m. Wednesday, April 29, to talk about the May 6-25 California trip. The group's 10-day Catskill vacation is set for the end of July, and plans are under way for an exciting Israel package in early November. For details, call **Ruth**, 224-5923 or **Lena**, 785-5773.

Artist **Tutzi Seguin** invites you to Join Me on a Trip, at the next gathering of **Holy Blossom Temple Alumni**, 1950 Bathurst St., 1.30 p.m. Wednesday, April 29. **LZA Seniors Club** meets daily at the Borochov Centre, 272 Codsell Ave., noon-4 p.m. Light lunches are available. Members have a pleasant afternoon of chess, shuffleboard and cards. Every Tuesday morning at 10 a.m., **LZA Seniors Cultural Club** meets to discuss a topic of current interest. On Tuesday April 29, **Shlomo Mitzmacher** will speak on The Prose of David Bergelsohn.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

A Casino Night will be hosted by the Bernard Betel Centre for Creative Living in conjunction with Thornhill Lodge, B'nai B'rith, Saturday, May 2 from 8 p.m. until 1 a.m., at the Promenade Mall in Thornhill. Enjoy games of chance, bingo, auction, sales tables, and much more. First door prize is a trip for two with Air Canada first class, anywhere in its world schedule (compliments of Sunquest Travel and Air Canada) plus $500 spending money. Second prize is a gold initial ring, value $250, from Act Two. For tickets, $2 each, contact the Bernard Betel Centre, 225-2112, or they may be purchased at The Promenade on the night of the event.

Dance to the lively music of the Creative Band, 7.30-10.30 p.m., Sunday, April 26. Admission is $2 for members, $2.50, non-members.

Psychologist **Paula Caplan** reviews her book, The Myth of Women's Masochism, 11.30 a.m.-1.30 p.m. in the Music Room, Monday, April 27. This is for members only.

Come out with your daughters, sisters, aunts, nieces and friends, for a breast self-examination clinic, 1-4 p.m., Sunday, April 26. A nurse will teach you — in total privacy — how to examine yourself, and doctors will answer questions. Call **Randi Fine**, 225-2112, if interested.

Remember the good old days? Come out at 1.30 p.m. Wednesday, April 29, when the Centre hosts Down Memory Lane, a special occasion honoring those members who have been continually affiliated with Creative Living for 10 years. Entertainment will be provided by **Anne Roody, Arnie Wiskin** and **Bert Levy**. Refreshments will be served. Cost is $1.25 to members, $1.75, non-members. For more information on this event call **Barbara Zigler** or **Joanne Hollingsworth** at the Centre.

at the jcc

A new singles group is being formed by the **Bloor Y**. Every third week the group will visit another place of interest in or near the city. There is a $10 membership fee for JCC members, $15, non-members. Admission charges are extra. The next adventure is to visit the McMichael Collection in Kleinberg on April 26. Contact **Fern**, 221-5296, after 7.30 p.m., for more information and to arrange car pool.

You are cordially invited to the **JCC N/E Valley Tennis and Swim Club annual Open House, Registration and Art Show**, Sunday, April 26 from 12-4 p.m., at 7015 Leslie St. Spend a relaxing afternoon listening to the mellow sounds of the Divertimento Trio, and view works by Israeli artist , Amram Ebgi. Tours of the beautiful facility will be available, plus tennis demonstrations. Refreshments will be served. Registration for children's summer programs will also be available. For more information call **Jodi, Rosie** or **Michael** at 889-0813.

Register early and don't miss out. Limited space is available in: JCC Valley Summer Pint-size Camp, 6-week session three mornings per week, Tuesday, Wednesday and Thursday, 9.30-11.30, with stories, crafts and outdoor play for 2-year-olds; Super Tots, 6-week session one morning per week, Wednesday, 9.30-11, offering multi-media music and movement for 12-24 months with parent; Super Fun Time, 6-week session two mornings per week, Tuesday and Thursday, 9.30-11.30, with crafts and social activities for 3-5-year-olds. Dates are July 7-Aug. 8 for all programs. Preschool director is **Yonah Ander**, 889-0813.

JCC Valley Singles Centre announces its Singles Social Hotline, for 24-hour taped information on happenings in the Jewish community.

singles

For Singles information please see the Singles section in the classified ads.

About People

MOGIL ELECTED TO HIAS BOARD

Management consultant **Norman Mogil** of Toronto, has been elected to the board of directors of HIAS, the Hebrew Immigrant Aid Society. The announcement was made at the agency's 107th annual meeting held in New York.

Affiliated with A.R.A. Consultants in Toronto, Mogil is vice-president treasurer of the Toronto Region of JIAS, (Jewish Immigrant Aid Services of Canada) as well as chairman of JIAS' National Reimbursement Committee. He is a member of the Budget and Finance and Social Planning Committees of Toronto Jewish Congress.

CHAZZAN BERCOVICI FETED

A festive kiddush is to be held following morning services, Saturday, April 25 at Beth Jacob Synagogue, Hamilton, in recognition of **Chazzan David Bercovici's** 10th anniversary with the congregation plus his many contributions to both synagogue and community.

PUBLIC LECTURE ב"ה

THE HOLOCAUST

Hester Panim

The Hidden Face of G-d

by

Rabbi Moshe Meiselman

Dean, Yeshiva Toras Moshe

Jerusalem, Israel

at

Clanton Park Synagogue

11 Lowesmoor Ave., Downsview

Sunday, Apr. 26, 8:30 p.m.

A SECOND CHANCE

Aaron's early school years were marked by anti-social behaviour and truancy. Sara was orphaned at thirteen and drifted into bad company. Clearly, these two would have been destined for the fringes of society.

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Handling the time problem

Teacher gives tips for supplementary schools

By MOURA WOLPERT

HAMILTON — The biggest problem for Sunday and afternoon religious school teachers is that of time, says a Temple Anshe Sholom Sunday school teacher.

Sheila Freedman, who has been teaching grade 2 at the temple for over 10 years, was at the recent CJC Ontario Regional Conference on Jewish Education at Congregation Beth Jacob in Kitchener where she was one of two teachers presenting a workshop on Communication with Kids.

While Debbie Lefebre, principal of the London, Ont., day school, discussed the technical aspects of communication with children — tone of voice, choice of words, body language — Freedman's concern was how to get children to come to classes willingly and enjoy it.

Freedman is a former Torontonian who taught grade 1 in North York for eight years before coming to Hamilton.

She recently taught a 2-year McMaster University experimental program on human sexuality in the Hamilton public school system and is also the advisor to the McMaster Hillel group.

Freedman is convinced that "three-quarters of the problem" at Sunday and religious schools is "the time frame. I don't care how you present it, whether it's afternoon school or a Sunday morning program, the kids don't want to go.

"They're tired after a long day at school, they stayed up late Saturday night, they'd much rather be out playing or sleeping in — and the last place they feel like being is in religious school."

It's a familiar complaint. Freedman gets over that initial arrival period, when children turn up anywhere from 15 minutes early to 15 minutes late by having books at the front. "Rather than have them sit and wait, they can choose a book and take it to their desks to look at."

After that comes a "10-minute talking time when the kids tell me what they did during the week."

Sheila Freedman

A "serious problem" is parental indifference. "There must be support at home," stresses Freedman.

To encourage parental interest, Temple Anshe Sholom has introduced family Shabbat dinners and holds more family services. And for the first time recently, the school held parent-teacher interviews.

But support at home must go further than that. If children spend a long time in class making things like matzoh covers or kiddush cups, they want to see them being used at home, says Freedman. "And if they spend a long time learning how to bless the candles, then the mother should light candles at home on Friday night."

Avoiding restlessness in the class room is important and she suggests alternating teaching periods with activities. "It keeps them more stimulated than sitting still."

A common complaint is that children do the same thing year after year. But there are so many visual aids today and innovative ideas that there is no excuse for not presenting things in different and interesting ways. But no matter how innovative you are, "there are many things that have to be practiced in a certain way. It may be boring but there's no way of getting around it," she concedes.

To explain what goes on during a service, especially High Holy Day services, Freedman takes the children into the sanctuary and on to the bimah, where she explains the ritual and lets them see and touch everything.

Also important is communication with other teachers. "You have to know what they did the year before. If they made a chanukiah, for instance, there's no point in making another one and you have to do something else."

Itzhak Perlman honored

TORONTO — Violinist Itzhak Perlman has been honored by the Ontario March of Dimes and the City of Toronto "for his work on behalf of disabled people everywhere."

Toronto Mayor Art Eggleton proclaimed April 2 as "Itzhak Perlman Day" in the city after Perlman's concert at Roy Thomson Hall.

Itzhak Perlman

David Logan, president of the Ontario March of Dimes, said: "When people think of Itzhak Perlman, they think of a world-class violinist. Few would think of this man who has achieved such greatness as having suffered a disability through polio.

"That's the sort of response the March of Dimes hopes everyone will have to every disabled person — seeing the ability, not the disability," Logan said.

"You've spent your life demonstrating the importance of that proper attitude and overcoming the restrictions imposed on persons with disabilities," Eggleton told Perlman in his proclamation.

"Your many appearances on stage, on camera and in person speak eloquently of a hard-fought victory over the challenges of disability," the Mayor said.

"A virtuoso violinist, you've astounded audiences the world over with your unique personal combination of talent, charm, and humanity quite unrivaled in our time."

Associated Hebrew Schools of Toronto

GOOD NEWS!

New Nursery & Kindergarten Classes Opened

Responding to numerous requests, Associated announces the opening of additional **Morning** nursery and senior kindergarten classes at the West Promenade Branch (Clark and Bathurst Streets) for September 1987.

For further information, please call 223-4845.

A very limited number of places are still available at the following branches in some nursery, junior kindergarten and senior kindergarten half-day programs.

Neptune Branch, 3630 Bathurst Street, 789-7471
Hurwich Educational Centre, 252 Finch Ave. West, 223-4845
Leslie Campus, 6100 Leslie Street, 494-7666
West Promenade, Clark & Bathurst Streets, 223-4845

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ישראל 39

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PROF. YORAM PERI

of Tel Aviv and Harvard Universities

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a film about Jews, Arabs and co-operation
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with special guest

Director, DAVID HAREL

Everyone Welcome — Admission Free

Organizations and People

President to Vancouverites: Hebrew U coming through

VANCOUVER —
Hebrew University president Amnon Pazy made his first Canadian presentation at a recent gala sponsored by the Vancouver Friends of the Hebrew University.

Pazy told the sellout crowd of 450 Vancouverites that with their support, and that of people around the world, the Hebrew University is weathering the storm brought about by government cutbacks.

He paid tribute to the Vancouver Friends' latest project at the university — securing its Student Counselling Centre by

Amnon Pazy

establishing a $750,000 endowment.

"This isn't just a brick and mortar project, but one that will help Israel's future leaders, the Hebrew University's students, on an ongoing basis.

"Today's students are the future of Israel and world Jewry. The Vancouver community, through its generosity, has helped to ensure that this and coming generations achieve all they are capable of," he said.

Pazy paid tribute to Dena Wosk, who received the university's Torch of Learning Award, and to her husband, Vancouver philanthropist Morris J. Wosk, whom he referred to as "Mr. Hebrew University in Western Canada."

The Torch of Learning, one of the highest awards that Friends of the university can confer, is awarded to people who have shown a lifelong devotion to Jewish learning. Its past recipients include Ronald Reagan, Nelson Rockefeller and Leonard Bernstein.

Dr. Gerald Halbert, national president of Canadian Friends of the Hebrew University, brought greetings from Toronto, and paid tribute to members of the university's Society of Founders, "composed of people who have dedicated themselves both intensively and extensively to the cause of Israeli higher education by donating $25,000 or more to the Hebrew University."

Bernard Cherrick, vice-president of the Hebrew U and the evening's master of ceremonies, thanked the event's chairmen, David Kline and Rose Marie Glassman, "without whom this wonderful evening would not have been possible."

Cancer progress cited

By
SAM MAINSTER

TORONTO —
Cancer is now known to originate at the molecular level, giving scientists a new perspective in fighting the disease, says Dr. Louis Siminovich, director of the Mount Sinai Hospital Research Foundation.

"Eighty per cent of cancer researchers are now using bio-engineering," Siminovich, director of the Mount Sinai Hospital Research Foundation told an audience at the Beth Sholom Synagogue recently.

He stated that everyone has cancer genes that play a normal role in controlling the body and that changes to the gene's deoxyribonucleic acid (DNA) activate it into a cancer.

"It is unusual that we all don't get cancer earlier in life since a change in only one molecule in a cancer gene will make it active," said Siminovitch, a leading scientist in cancer and genetic research.

Knowledge of the molecular origination of cancer has led to advances in its treatment. The doctor mentioned the use of molecular technology in the last few months to determine malignancy in breast tumors.

Presently researchers are involved in discovering the specific changes in DNA that makes a gene cancerous, said Siminovitch. He added that known cancer-causing activities, such as certain dietary habits and smoking, are most certainly involved.

"If we could get rid of the (cancer-causing) environment, 80% of cancers would be eliminated," he said, adding that one-third of cancers were due to smoking.

Siminovitch told the audience that cancer research in Canada is dependent on private funding, since little money comes from governments.

Canada is the direct opposite of the United States in this area because most funding for research into the disease there comes from the federal government, he said.

Lecture on death

TORONTO —
The Benjamin Institute for Community Education and Referral is sponsoring a public lecture entitled Death in the Family: Crisis, Response and Healing by Rheba Adolph, a social worker at North York General Hospital on May 6.

The program will be held at 8 p.m., at the Toronto Zionist Centre, 788 Marlee Ave.

For more information call 663-9060.

Prof. to speak at Ravitch tribute

TORONTO —
Prof. Arthur Lermer will be the guest speaker at a commemoration and tribute to Yiddish poet and essayist Melech Ravitch on April 26 at 8.30 p.m.

The lecture, which marks the 10th anniversary of Ravitch's death, will be held at the Workmen's Circle Hall, 471 Lawrence Ave. W.

It is being sponsored by the Yiddish Culture Council and the Committee for Yiddish, Toronto Jewish Congress.

Focus WEEK In Depth

FOCUS WEEK: LET THE GOOD TIMES ROLL ... forget about heading out of town on Victoria Weekend for a quiet, relaxing family get-away. The good stuff will be happening right here in town — and your kids will disown you if you miss it!

...MARK MAY 17th: because May 17th marks the jewel in the Crown of Focus Week and its pre-Focus Week activities, under the Toronto Jewish Congress-United Jewish Appeal aegis. That's the day we do the UJA Walk for Israel in the a.m., follow-up with the afternoon TJC-UJA Walk Festival, and close out the package with an evening Lag B'Omer bonfire & blowout. Latter two events take place on the campus of the North JCC. Check the pages of The CJN for the UJA ad featuring the Walk route.

...WALKERS TAKE YOUR MARKS: as the whole day goes, it kicks-off early on the morning of the 17th. That's when the Bunyon Brigade meets at 8:30 in the ayem, at Earl Bales Park, to register their solidarity with Israel and be on their way — as many as 10,000 people or more. Kids, adults, seniors, singles and families, the handicapped ... they'll all be doing their thing. Do yours, too!

...WHISTLE WHILE YOU WALK: be entertained all along the route by travelling troubadours, pedicyclists, world-class athletes from many of TO's big league teams, and marshalled by a snappy crew of 500 volunteers. Funds raised by the Walk this year will go directly to providing day care and kindergarten facilities in Kfar Gvirol, Toronto's newest project Renewal partner in Israel. ATTENTION KIDS: Walk Books will be available at the JCC, all Hebrew Day and high schools, synagogues, and various stores around town.

...AND NOW, LADIES AND GENTLEMEN, AND CHILDREN OF ALL AGES: picture it being 11:30 at the JCC campus as the Ring Master enters centre ring to begin the first of four performances by the Garden Brother's Circus. Meantime, across the site, carnival games are getting underway and the midway rides begin to twirl, swirl and dip to the delight of eager riders. Up the hill, clowns and stiltwalkers and roving magicians welcome the weary walkers back from their morning blister-fest and checkpoint volunteers bang down the last well-earned stamp.

...STAR-LIGHT, STAR-BRIGHT, FIRST BONFIRE I'VE SEEN TONIGHT: And will you see it! The Lag B'Omer blazer promises to be a grand conflagration — and a fitting grand finale to the entire day. *Under Toronto Jewish Congress auspices, a real party-cum-cumsitz is in the offing, with a top-flite coterie of Jewish singers, musicians and dancers!*

Hmmm ... if they won't let me ride the elephants ...

...SING-ALONG WITH POLKA-ROO: Now visualize 1:30 — at the Children's Village, where hundreds of the darlings cluster around the stage to hear their favorite performer. Polka-WHO? And later, maybe — amid the fragrant smells of hot dogs, hamburgers, popcorn and cotton-candy — they'll stroll over to the Petting Zoo ... and a different set of smells. Nu: not all the world comes wrapped in a Giorgio label.

* * * * *

Meantime, other Focus Week highlights ...

...AND YOU DON'T NEED YOUR OHIP NUMBER: *as part of its pre-Focus Week and Canada Health Day activities on May 12th, Mount Sinai Hospital & Research Centre will feature a blood pressure clinic, nutrition counselling, speech & hearing testing and diagnostic service, AIDS psychiatric counselling, and tips on the safe use of medication. All posts will be manned — or womanned — by volunteer hospital personnel. So says our friend DAVE MARKS, the facility's Director of Resources Development.*

...TRY A LITTLE TRIVIA: *Master of Ceremonies for Jewish Trivia Night will be the master of obscurities himself, DR. EDMOND (YEHUDA) LIPSITZ, author of the book "64,000 Questions about Judaism and the Jewish People", and Executive Director (and World Class Educator) for the Ontario Region of Canadian Jewish Congress. That's a Focus Week must on the evening of May 18th, in the Conference Centre of the Lipa Green Building.*

...BUT CAN HE DO 'FIGARO' IN YIDDISH? *You'll find out on the evening of May 20th when NICO CASTEL, Metropolitan Opera tenor and famed Chazan comes to town as part of the Jewish Music Society of Toronto's Focus Week offering. Also featured: pianist ANN LEWIN, in a program of cantorial music and art song in Hebrew, Yiddish and Ladino. SRUL IRVING GLICK says: "This is a concert that no one who loves Jewish music should miss." At Beth Tikvah Synagogue, 8 p.m. Tickets are $5.*

...THAT'S IT FOR THIS EDITION, FOLKS: *remember to keep focused on these CJN pages and this column for the latest updates as the countdown to Focus Week continues.*

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by
Malgorzata Niezabitowska
and
Tomasz Tomaszewski
authors of "REMNANTS"
Thursday, April 30, 8:00 p.m.
ADMISSION FREE

Teaching non-Jews about what occurred

Make Holocaust a human issue, says lecturer

By
MOURA WOLPERT

TORONTO — "If Jesus Christ had been on earth during the 20th century, he would have burned in Auschwitz!"

It's a dramatic opening but from that moment on, says Nessy Marks, she has her audience "literally eating out of my hand."

Marks is a survivor who lives in Memphis, Tenn., but is a frequent visitor to Toronto, where she has family. She came to the United States at the end of 1947 and for more than 30 years she has been lecturing to non-Jews on the Holocaust.

She speaks mostly to school children from elementary grades to high school, to church groups and at religious conventions, including an assembly of over 400 priests and nuns.

Experience has taught her, says Marks, that the most effective way to teach non-Jews about the Holocaust is to make it a human issue and not an exclusively Jewish matter. And that what happened in Germany and to the Jews can happen anywhere and to any minority under dictatorship.

She never fails to point out that the Nazis were out to destroy not only the Jews but also Christians and that if they had won the war, "they would not have tolerated Christianity either."

Marks has received over 2,000 letters from students, teachers and clergy and is frequently stopped on the street or in a shopping mall by someone who heard her speak even as long as 20 years ago.

Her words have left an impression but over the years her approach has changed.

Survivors tend to relate their own experiences but today there's no longer the same need to "stress gruesome physical detail. These things are known," she says.

Instead, she feels "it is of the utmost importance to involve the group you are talking to."

When speaking to a high school audience, for instance, she'll tell dark-haired students how easily they could have been mistaken for Jews and attacked by Nazi thugs, or those of Slav origin that the Nazis intended to use Slavic races as slaves.

And when you're speaking to younger children, "bring it down to their level," she advises. "Talk about little kids and what happened to them."

She suggests "going a little bit into history," explaining how the Nazi movement arose and who was behind it and that "they were not all a bunch of uneducated people but that the experiments were made by doctors, the gas chambers were designed by engineers and the poisons made by chemists."

One thing she invariably mentions is that "never in history were one-and-one-half million children slaughtered while the world was silent."

She also never fails to mention "the very decent Christians who risked their lives to save Jews" and that more often then not it was "uneducated peasants and laborers who were willing to take chances because they felt it was the decent thing to do."

Always have a question period, says Marks, adding that she has frequently been surprised by some "very profound questions."

Rather than speaking from notes, Marks suggests just jotting down a few key words. "Do it from your heart and soul rather than deliver a written speech. And don't worry about your accent," she adds.

And finally, "it's good to have a little humor here and there, too."

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Organizations and People

Yad Vashem campaign stressing education

By
LEILA SPEISMAN

TORONTO —

Educating Jews and non-Jews about the Holocaust is the major goal of a fund raising drive for additional facilities at Yad Vashem, local community workers told a recent public gathering here.

"The Holocaust was the most horrible thing in the history of the world," said Jewish National Fund representative Yehoshua Bar-Am, who urged "reliance on our own resources" to find out how "such an event could happen in an organized, educated world."

Dr. Joel Dimitry, chairman of the Canadian Society for Yad Vashem, said: "Yad Vashem is not just a memorial: it is an archives and teaching and resource centre unique in the history of the world."

Dimitry said there was a real danger that with the passing of the generation of survivors, and "the alarming apathy in the young of today," the events of the Holocaust will be trivialized and forgotten.

Israel Bonds publicist Ron Csillag, chairman of the evening, which was held at Beth Emeth Bais Yehuda Congregation, told The CJN about the new projects currently being organized: the Valley of the Destroyed Communities, a 6-acre open air memorial carved out of the stones of the surrounding hillside; a mobile truck, completely equipped to catalogue and restore archival material; a 24-volume history of the Holocaust, which promises to be the definitive work on the subject; and a teaching and research facility.

The work of Yad Vashem, Csillag pointed out, requires not just "a massive amount of money," but the efforts of the second generation, the children of survivors.

Debbie Berlach, co-chairman of the Second Generation Committee, along with Drs. Paul Jesin and Jeff Erlich, explained that their group aims to "bring the education we received about the Holocaust from our parents to future generations who will not hear first-hand testimony."

The resources of Yad Vashem will be used to: bring its message to the community; expand the Yad Vashem speakers' bureau; create a Yom Hashoa program in which youngsters can participate; and guide educators in teaching the Holocaust.

MP praises Starr

OTTAWA —

Patricia Starr, recipient of B'nai B'rith Canada's Scroll of Leadership, was recently praised for her years of "unstinting community service" by Don Valley East MP Bill Attewell.

"She will, I am sure, continue to serve community needs in a caring, sensitive way and will continue to attract and lead many other concerned Canadians to give their time, talent, and energies to worthwhile causes," Attewell said in the House of Commons.

The MP outlined Starr's leadership roles including president of National Council of Jewish Women Charitable Foundation, past president of NJCW, Toronto Section, an officer of Canadian Jewish Congress and former chairman of the Foundation Division of the Metro Toronto United Way campaign.

He also praised Starr for her involvement in the Integrated Bathurst-Prince Charles Building for seniors, the disabled and disadvantaged families.

"Patti and her team of volunteers seized the idea, worked to arrange the supporting government financing, and made sure that construction was completed on time."

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Organizations and People

St. Andrew-St. Patrick diverse ethnic riding

Ron Kanter hopes to break Grossman tradition

A provincial election has yet to be called. However The CJN begins its pre-election coverage with a series of profiles on Jewish candidates.

* * *

By
JEFF ROSEN

TORONTO —

For over 30 years, the provincial riding of St. Andrew-St. Patrick has been Grossman territory. First Allan and later his son Larry, now leader of the Ontario Progressive Conservative Party, has represented this diverse ethnic riding in the City of Toronto.

Come the next provincial election though, Metro Toronto councilor Ron Kanter hopes to break the Grossman tradition and become the first Liberal to represent St. Andrew-St. Patrick at Queen's Park since 1943.

Kanter, a 39-year-old lawyer, is married to Enid Slack and has two children, Matthew, 5½, and Deborah, 2 months. They are members of the Narayever Congregation. He currently teaches planning law at the University of Toronto and is a director of Coorinated Services to Jewish Elderly and Associates of Ben Gurion University.

Kanter's political involvement dates back to 1970 when he was parliamentary intern to MPs Lincoln Alexander and Robert Kaplan. He also worked in the Ontario Liberal research office and for former Opposition leader Stuart Smith from 1976 to 1980.

In 1980 Kanter was first elected to Toronto City Council as an alderman in ward 5, succeeding Susan Fish, and was reelected in 1982. In the 1985 municipal election, Kanter vacated his aldermanic seat and was elected to Metro Toronto Council as a councilor in Toronto's ward 5.

Kanter said in an interview with The Canadian Jewish News that after six years working at the municipal level, he feels it is important to seek new challenges.

"My decision to run provincially is a natural outgrowth of a lot of activities I've been involved in at City Hall," Kanter said. "The other reason is that I think (Premier David) Peterson is doing a terrific job in opening things up and making them more accessible."

Looking back at his political record, Kanter said his most significant accomplishments involved bringing about direct election to Metro Council and lobbying the provincial government to pass the Rental Housing Protection Act.

He said it is important that the public be permitted to elect their representatives directly to Metro Council as it gives them more control over this government body which spends $1.5 billion a year on a variety of police, transportation and social services.

"It is a very powerful, but largely invisible government," he said.

He said he helped persuade the provincial government to enact the Rental Housing Protection Act because he was concerned about what was happening to tenants whose buildings were being torn down or taken off the rental market.

The legislation helps protect tenants, he said, by forcing building owners to seek municipal approval before making any change in the type of rental accommodation being offered. While admitting he is not definitely opposed to such changes, he said the act allows tenants to have some say about how their buildings will be converted.

Kanter said he has also been pressing for better legislation to protect historic buildings. Such legislation would prevent owners from tearing down an historic building unless there is something to replace it.

While carrying suitable credentials to represent any Toronto riding, Kanter said it was important for him to run where his roots are. As well as living in the riding, Kanter's ward 5 includes part of the old ridings of St. Andrew-St. Patrick and St. George.

"I'm entirely comfortable in St. Andrew-St. Patrick," he said. "I see the battle as a pretty close campaign. During the nomination campaign I canvassed and talked to people from across the riding and was pleased with the reception I got."

As a result of provincial redistribution, St. Andrew-St. Patrick will gain an additional 7,000 people, including a large part of the predominantly Jewish upper Forest Hill, and part of the riding of St. George which is being eliminated. At the same time, the riding is losing the Toronto Islands and part of Toronto's Chinese community.

The riding is bounded by College, Bathurst, Avenue Rd. and Briar Hill Ave. Thirty-seven percent of the residents are between the ages of 25 and 44 and Jews account for 19.3% of the riding.

The last Liberal to represent the riding was John J. Glass who was defeated by Joe Salsberg in 1943. Since 1955 the riding has been represented by the Grossmans; first by Allan and then his son Larry who was first elected in 1975.

Kanter claimed that the NDP's strength was in the area south of College and on the Islands under the old riding's boundaries. Since the boundaries have been altered, Kanter said the changes will weaken NDP strength and turn the election into a Liberal-Conservative fight.

Liberal candidate for St. Andrew-St. Patrick Ron Kanter and his family, wife Enid, and children Matthew and Deborah.

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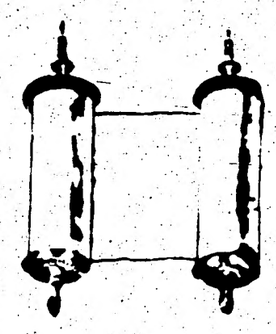
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Shimini.

A Jew can't stay in an ivory tower. You have to go down into the street and draw others back up to God.

Reb Meir of Apt was an opponent of Reb Bunim of Parshischa and his style of Chassidus. He challenged the saintly Reb Bunim: "How dare you lead other Jews as a tzaddik when you lived years in Danzig, surrounded by all sorts of sinners?"

Answered Reb Bunim: "At the dedication of the Sanctuary of the desert, Aron, the High Priest, was ordered to bring the dedication sacrifice . . .

"Aron was commanded: 'Vichaper bi'adecha u'vad ha'am . . . And make atonement for yourself and behalf of the people . . .'"

"Why in that order? But before he could atone for the people, before he could pull the Jews out of ther great sin of having worshipped a golden calf at the foot of Mount Sinai, he had to atone for himself . . .

"Only those who know sin and have seen sin and have repented from sin and understand what it is to sin and can understand those who have sinned . . . can bring up others from the mud . . ."

What is Judaism? It is not building huge synagogues or over-blown houses. It is going down into the mud, into the depths of homes and streets where there are thousands of Jews, old, young, educated, ignorant, downtown, uptown, and pulling them up towards knowing God and His ways. . . .

Judaism is not ripping down homes and building palaces, but becoming involved in trying to seek decent lodging for the homeless of all faiths and backgrounds.

That is Yiddishkeit and that is Torah. That is Kiddush Hashem and that is frumkeit. That is doing God's will on earth and spreading holiness.

* * *

Being a Jew is to know how small you are and how we must always burn the name of God into our consciousness.

We must never forget — good or bad.

Came the day that God wanted to inaugurate the sacred altar, focus of the Sanctuary.

Moses ordered Aron: "Do the service!"

Aron was ashamed.

"Why are you ashamed?" demanded Moses. "*Likach nivcharto!* That's what you were chosen for!"

Why was Aron hesitant to accept such a great honor? But the Medrash says that when Aron approached the altar, it appeared to him like a ... calf! How could he offer the sacrifice when the altar had the same appearance as the golden calf where he and the Jews had sinned!

Strange that an altar should appear like a calf. But — explains the Minchah Belulah — the calf was in Aron's mind. Aron deeply regretted having sinned with the golden calf, although it was not truly his fault. "Vichatatee negdi tamid — My sin is always before me . . ." (Psalms 51:5)

Wherever Aron looked, there was the calf, there was the sin, there was the guilt. But Moses encouraged him. Because you feel the guilt, because you sense that you have wronged — that is why you were chosen for the honor!

There are so many mitzvahs to do. There are so many Jews and non-Jews in Toronto, all around us, who need our help. We have, all of us, so many sins to atone for. Passover is over. We are free. The summer will soon be upon us.

What can we accomplish? What can I? What can you? Easy as ABC. Shabbat Shalom.

Tireless volunteer in St. Catharines

Adelstein loves her work for JNF

By
LEN BUTCHER

Doris Adelstein

ST. CATHARINES — In life, there are talkers and there are doers.

Doris Adelstein is a doer.

Not that Adelstein doesn't like to talk, but she prefers to let her actions speak for her, and what a story they tell.

A life-long resident of St. Catharines (she has lived in the same apartment building for 20 years) Adelstein has worked tirelessly as a volunteer, raising funds for such organizations as Hadassah, B'nai B'rith, Hotel Dieu Hospital, St. Catharines General Hospital, the Heart and Stroke Foundation and the Kidney Foundation.

But her greatest love is the Jewish National Fund and her fund raising efforts on behalf of JNF bear this out.

This love affair, which began in 1965, has endured for more than 20 years and Adelstein has singlehandedly made St. Catharines the highest per capita contributor to JNF of any Canadian city.

Last month, Adelstein reached a memorable milestone, collecting more than $250,000, which, she says, "came the hard way."

Received numerous accolades

Sitting in the study of her bright, comfortable apartment, surrounded by the many awards and mementoes of a rewarding life, the publicity-shy Adelstein spoke of her work.

"People sometimes ask me why I do it, and the answer is quite simple. I want to. It hasn't always been easy, but I'm not complaining. Let's face it, if I didn't want to do it, I wouldn't.

"It's in me like it was in my mother who used to stand by the market in December and her hands would freeze holding a box trying to raise funds. My dad was the same way, so I had two good teachers."

Her parents (of blessed memory), Sam and Mary Adelstein, were very active in the St. Catharines Jewish community and the family business, Sam Adelstein & Co. Ltd. which was taken over by brothers David and Albert, is now run by Albert and his two sons Brian and Mark.

Asked about her extraordinary success in raising funds for JNF in a relatively small Jewish community Adelstein sums it up simply by saying: "I go after it."

Unlike Toronto, where dinners are held and events organized to raise large sums of money, Adelstein says she collects "nickels and dimes. But it all adds up. It just takes a lot longer."

She could also add that it takes a lot more work. To raise funds she sells trees, Golden Books, dunams of land and Sefer bar/bat mitzvah inscriptions, High Holy Day appeals and Blue Box collections.

But her work doesn't go unnoticed.

In 1975, she was awarded the Bloomfield Medal by the Canadian JNF, the highest form of recognition it affords its members.

There have been other accolades. The Henrietta Szold Chapter of Hadassah recognized her contribution to fund raising by entering her name in the Golden Book of the Keren Kayemeth in 1968 and by honoring her with a life membership the following year.

Where does she get the time?

"You make the time," she says emphatically. "There is no such thing as being too busy. I used to do this when I worked full time and now that I'm retired," she laughs, "I work harder than ever.

"But don't think it's all one-sided, because it's not. I do it as much for myself because I get satisfaction out of it and my life isn't empty. I still have time for myself and to enjoy my friends."

Despite her efforts to downplay her volunteering efforts, many community groups have benefited from her devotion to worthwhile causes.

For many years she served the Hotel Dieu Hospital as a volunteer in the coffee shop; the staff and patients of St. Catharines General Hospital see Adelstein on a regular basis through her current involvement in its coffee shop, the Buckle Up Baby program and the flower delivery service. She adds to her busy schedule regular assistance at the B'nai Israel bingos.

Kurt Weinberg, former executive director of Toronto JNF, summed up Adelstein's contribution to the community perfectly when he wrote in a letter of appreciation:

"Yours is an inspirational example of dedication above and beyond the call of duty and what a fine world it would be if there were more individuals like you who care with all their heart and act accordingly."

NOTICE
The Annual Meeting
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Return to Life—The Holocaust Survivors exhibit

To. notables attend Koffler Gallery preview

By
CYNTHIA GASNER

TORONTO —
It was an evening of the bitter and the sweet — but the sweet prevailed.

More than 180 people, the creme de la creme of Toronto's Jewish community, attended the preview opening of the exhibition, Return to Life — The Holocaust Survivors, which is at The Koffler Gallery until April 30.

The fund raising preview was a benefit for Beth Hatefutsoth — The Museum of the Jewish Diaspora in Tel Aviv.

The exhibit is a poignant and moving story that covers the period from 1945 to 1950. It portrays in pictures, the liberation and rehabilitation of European Jewry at the end of World War II and their almost obsessive desire to live normal lives again.

Before attending the preview and reception at the Koffler Gallery, the supporters were invited to dinners at private homes hosted by David and Lilly Barr and Nancy Posluns, Mary and Tom Beck, Pauline and Murray Menkes, Rose and Ray Wolfe, Murray and Marvelle Koffler, and Murray and Sharon Zuckerman.

Survivors of the Holocaust spoke at each home. The speakers included Rabbi Gunther Plaut, Rabbi Dow Marmur, Gerda Frieberg, and Nathan Leipceiger.

After dinner, the guests were given special guided tours of the exhibition which includes 300 photographs. The photos reflect the courage and hope that replaced the horrors of the war.

Gerda Steinitz Frieberg, a survivor who came to Canada several years after the war, is the president of the Holocaust Museum in the Lipa Green Building. The well-known speaker and teacher on the Holocaust told The CJN, "I am pleased that we have lived to a time when people are asking questions."

She says that people ask, "How did we get there?"

She reflects, "We were children when we went in and we were children when we got out. How did we manage to adjust?"

She describes their survival as "a victory of the human spirit." Most of the people who survived, retained their faith — their religiosity. They felt it was important to stay Jewish and many have sent their children to day schools.

"This is our victory over Hitler."

Amy (Haubenstock) Hauer, who was in hiding in Poland during the war, was overwhelmed when she recognized the place where she lived before the war, in a photograph taken in 1948 at a demonstration for the State of Israel in Bindermichel.

"Those were the windows of our house and that was our front door," she said as she told of her family's flight from Bindermichel. Her husband Jack Hauer, who was also in hiding in Poland with his family during the war, is the president of the Canadian Friends of the Hebrew University. "I can't forget," he said.

> "Brings all Jews together"

Nathan Leipceiger, a survivor of Bamberg, is the chairman of the Holocaust Remembrance Committee. He shared these sentiments and told of his liberation from the camps.

At the reception, many of those who saw the exhibit echoed, "Can you just imagine yourself in that situation?" The exhibition, they said, gave them a better understanding of this period of Jewish history. "It tears at your heart strings to think what the survivors lived through and their optimism in rebuilding their lives after the war."

A video presentation by the Museum of the Diaspora presented personal interviews with survivors now living in Israel.

Sharon Zuckerman, the chairman of the Toronto chapter of the Canadian Friends of Beth Hatefutsoth, spearheaded the activities to bring the rare archival photographs, many never displayed in public before, to Toronto.

She thanked the guests for supporting the museum and introduced Consul-General Jacques Royet of France, Erling Hiarld Nielsen of Denmark, Tvygve Husebye of Norway, Consul Juiriaan Kraak of the Netherlands and their wives.

Zuckerman said that these officials represent countries that helped the Jews during and after the war. She also introduced Consul-General Benyamin Abileah of Israel and his wife.

She thanked Jane Mahut, the director of the Koffler Gallery, and the gallery staff for "their difficult job in hanging the photographs."

Rabbi Plaut, who describes himself as "a survivor and a liberator," spoke about Beth Hatefutsoth. The rabbi was with the U.S. Army when the first camp was liberated after the war.

He said that the museum is an important place for Jews to learn about their own backgrounds. "It is significant for Israelis to learn about the Jews living in the Diaspora and their historical roots, and for Diaspora Jews to know what it is like to live in Israel."

Plaut said that he sees Beth Hatefutsoth as "the meeting place in the vortex of history." He added that at the musuem, you are led through the paths of history — and you feel that you belong. "It brings all Jews together."

Andrea Bronfman of Monteal, who co-chairs the Canadian Friends of the Museum Beth Hatefutsoth with Sol Kanee, and Elizabeth Dolphin, the chairman of the Montreal chapter, attended the preview.

Some of the supporters at the benefit-preview were, Tommy and Shari Creed, Sidney and Florence Cooper, Wilfred and Joyce Posluns, Ruth and Irving Frisch, Rita and Sam Bressler, Gerald and Tootsie Halbert, Anne Gross, Barbara Wilson, Marvin and Estelle Kates, Eph and Shirley Diamond, Alex and Ciel Fisher, and Jack and Gillian Diamond and their daughter Suki.

Ray Wolfe (left) and Rose Wolfe speak to Holocaust survivors Nathan Leipciger, Gerda Frieberg and Rabbi Gunther Plaut at the preview opening of the Return to Life exhibition at the Koffler Gallery.

At a fund raising reception for the Museum of the Jewish Diaspora are (from left) Shari and Tom Creed, Pauline Menkes, Murray Koffler, Sharon Zuckerman and Marvelle Koffler.

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SABINA CITRON, founder, Canadian Holocaust Remembrance Association
HON. BENJAMIN ABILEAH, Consul-General, State of Israel
RABBI HAROLD LERNER, Pride of Israel Congregation
CANTOR JOSEPH COOPER, Beth Tzedec Congregation
HELEN SMOLACK, Chairman, Canadian Holocaust Remembrance Association
THE ZEMER CHORALE of Beth Emeth Bais Yehuda Synagogue,
Conducted by CHARLES HELLER

Organizations and People

Interfaith group announces annual awards

TORONTO —

Canada's ambassador to the United Nations, Stephen Lewis, Sister Mary Jo Leddy and Archbishop Edward W. Scott of the Anglican Church of Canada will receive the Canadian Council of Christian and Jews' Human Relations Award at a banquet marking the organization's 40th anniversary on April 28.

The awards, which have been presented annually since 1952, recognize the recipients' "exceptional service to the ideals of justice and equality for all Canadians." The anniversary banquet will be held in the Grand Ball Room of the Sheraton Hotel and will be chaired by William D. Mulholland, chairman and chief executive officer of the Bank of Montreal and an award winner himself.

The Canadian Council of Christians and Jews was started in the fall of 1947 by a group of Toronto jurists, business executives and clergy to promote year-round programs designed to improve intergroup relations in Canada. Its method is educational in nature utilizing inter-faith dialogue, exchange of student visits, conferences, youth forums and banquet gatherings.

By February 1948 the first observance of Brotherhood Week in Canada was held in Guelph, Ont. It soon spread throughout the nation. Mayors, premiers and the Prime Minister all proclaimed its observance and urged Canadians to support the ideal it stood for. During the 50s and 60s, some of the organization's early slogans included equal opportunity for all Canadians and unity without uniformity.

In 1957 CCCJ inaugurated the first national exchange of student visits between French- and English-speaking high school youth in Canada. Throughout the years, CCCJ has involved approximately 500,000 youth in its exchange program and today has set its sights on international youth visits.

Since its inception, CCCJ has been a pioneer in Christian-Jewish dialogue, as well as police-community relations, labor-management dialogue and interracial programing.

Holy Blossom sets spring courses

TORONTO —

The life of King David, women's issues in the Bible, and a variety of rabbinic texts are featured in Holy Blossom Adult Education courses for the spring, beginning immediately after Passover.

Rabbi Deborah Brin of Darchei Noam Reconstructionist Synagogue will discuss issues raised by the ways women are portrayed in the Bible, drawing on the biblical text and the history and culture of the times.

The course, entitled Women in the Bible: Exploring the Issues will be held at 8 p.m., Monday nights beginning April 27.

Aaron Nussbaum's course, A Sampler of Rabbinic Texts (an intermediate level course) will explore the nuances of the ancient rabbinic writings, using selected texts from the Mishna, Talmud and Midrash. The course will be held 8 p.m., Tuesdays beginning April 28. Aaron Nussbaum is principal of United Synagogue Day School.

On Thursdays beginning April 23 at 8 p.m., Rabbi Larry Englander of Solel Congregation will present A Biographical Sketch of King David, utilizing the biblical text (Hebrew and English), with insights from rabbinic and modern sources.

All classes are held at Holy Blossom Temple.

For further information call the temple's Religious School Office at 789-3297.

Holocaust programs launched

WINNIPEG —

An art exhibition and a panel discussion are to be presented by The Second Generation Group of Winnipeg as its contribution to this community's annual commemoration of the Holocaust.

An art exhibition showcasing selected works by Czech-born Jerry Trojan will be held at the YMHA Jewish Community Centre, 370 Hargrave St., beginning Sunday, April 26 at 1.30 p.m. and running until Thursday, April 30.

Entitled 42 Years Later, the exhibition will depict the experience of the Holocaust through the artist's interpretation in 25 to 30 ink and acrylic pieces.

On Thursday, April 30 at 7.30 p.m. a panel discussion featuring several prominent Winnipeg educators will address the topic, The Final Solution: Teaching the Holocaust. This event will be held at the YMHA auditorium.

The Second Generation Group of Winnipeg is an association of individuals whose parents survived the Holocaust to re-establish new lives in Canada and Winnipeg. The group seeks to address the needs of the local community in information collection, history documentation, remembrance and education.

For further information, contact Michael Freid, 942-2597.

Brandeis lecturer will discuss Jewish future

TORONTO —

Rabbi Reuven Kimelman of Brandeis University will speak on The Jewish Odyssey: Beyond 2000 in the annual Rosalynd Smith Memorial Lecture at 8.30 p.m. Sunday, April 26 at Adath Israel Synagogue.

Kimelman, an author and lecturer, is the chief program associate at the National Jewish Centre for Leadership and Learning and an associate professor of Talmud and Midrash at Brandeis University.

Since the Rosalynd Smith Memorial Lecture was instituted, such luminaries as Blu Greenberg, Rabbi Abner Weiss, and Rabbi Amy Eilberg have been featured.

"The speakers have always reflected the passion of the dedication to perpetuating Judaism and the beauty of the soul of the late Rosalynd Smith of blessed memory," Adath Israel said in a statement.

There is no admission charge to the lecture which is sponsored by Adath Israel and its sisterhood, and the public is welcome.

Rabbi Reuven Kimelman

London prepares for Yom Hashoa ceremony

LONDON, Ont. —

The living legacy of Holocaust remembrance will be the focus of the community's Yom Hashoa program here, Sunday, April 26 from 10.45 a.m. to noon at the Or Shalom Synagogue, 534 Huron St.

• Gerda Frieberg, an official of Toronto's Holocaust Memorial Centre, will give the keynote address.

• Details of the London Yiskor Project, planned to emphasize links between the community and the Holocaust's victims, will be unveiled.

"Those of us alive today are in effect all survivors," said a London Jewish Federation spokesman. "We owe it to the memories of our lost generation, to ourselves, and to the future generation, to participate together in this Yom Hashoa ceremony."

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Consul Moshe Ben-Zione
Moderator: Max Shecter

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Differences of opinion emerge

Toronto students visit with Soviet ambassador

By
WENDY ROSEN

OTTAWA — Fourteen students representing Toronto's Jewish day schools last week accomplished something here no adult Jewish group has managed in more than a decade — they were admitted into the Soviet embassy.

Calling themselves the Students' Freedom Caravan for Soviet Jewry, they knocked on the door of the embassy with their host Bill Attewell, chairman of the Parliamentary Committee for Soviet Jewry, having first met with Prime Minister Brian Mulroney.

Only expecting to drop off about 8,000 letters from other Jewish students, Jay Davidson, 14, said in an interview prior to a press conference called by the Canadian Jewish Congress' Committee for Soviet Jewry, Ontario Region, which sponsored the trip as a Passover project, said that being invited in "was totally unexpected" and for him the highlight of the trip.

"It was very cordial ... it was evident that their opinions and ours differ," said the grade 9 student at Bialik Hebrew Day School.

Some of the students who went to Ottawa as part of the Students Freedom Caravan are pictured with Soviet ambassador Alexei Rodionov. [Yonina Razin photo]

"He told us 'It's too bad you don't know my country' and that 'people are content with who they are'. He then said 'hundreds of thousands of emigrees' want to return to the Soviet Union because life is not perfect in the West. This was a totally different issue."

Liz Becker, 15, said that there was no language barrier as Rodionov "spoke some in broken English" and Choupin acted as translator.

The grade 9 student at Bialik Hebrew Day School said that the exchange was worthwhile and that the Soviets were agreeable to having a second meeting, possibly in June.

Lesley Stevens, a 14-year-old grade 9 student at United Synagogue Day School, said that the impact of the meeting did not hit her until it was over.

She said many things were brought up at the meeting — basic human rights for Jews and the emigration issue — but because everything happened so quickly and so unexpectedly, afterwards they thought of other things which should have been said and then began to analyze what the Soviet officials said.

Liz said that it would be hard to judge the success of the trip until there is concrete evidence.

"It was a beginning but at least it's a beginning."

At age 11, Ari Fried was one of the youngest students on the trip as was Joshua Rucker.

Ari said that the purpose of the trip was to help Soviet Jewry.

"We're trying to help them practice their religion there ... to have Hebrew books and to train rabbis and Hebrew teachers."

When Joshua was asked whether the ambassador, whom all described as friendly, cordial and courteous, was acting or was sincere, he replied he couldn't tell.

"He was nice to us. We told him a few things ... he didn't get mad."

During their 10-minute meeting with Prime Minister Mulroney, Liz said the students expressed their concern about the Soviet Jews — in particular the plight of hunger strikers Lev and Inna Elbert and Leonid Yuzefovitch — and the decline in emigration.

"We told him that if the Soviets are not prepared to let them live freely, why not just let them go."

They presented a letter to Mulroney, who Liz said was positive and said he would look into it, along with a special Passover prayer called the Matzoh of Hope.

The students were accompanied by project coordinators Judith Bloom and Roz Lewis and Ben Prossin, director of the Committee for Soviet Jewry.

Figures called distorted

"The new openness policy was demonstrated by the fact we were invited in but I don't think it's hit the Jews there yet. We'll just have to wait and see."

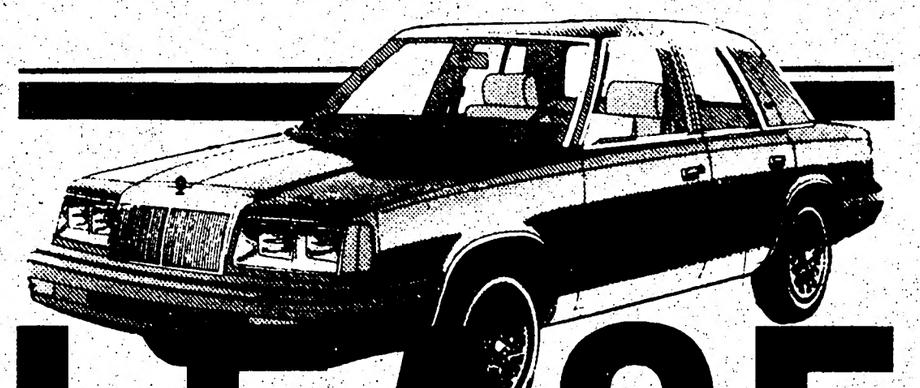
Yonina Razin, an 18-year-old grade 13 student at Community Hebrew Academy of Toronto, said hearing Soviet ambassador Alexei Rodionov and first secretary Andrei Choupin's views were interesting.

"The Jewish community here can't believe the Russian government can be so oppressive to Jews but they don't see it as being oppressive."

Asked to give an example of the difference of opinion, she responded that the students said the Soviet Union should let the Jews who want to leave go on humanitarian grounds. He told them that in the Soviet Union they see the humanitarian issue as everybody having a job, a place to live and "not homeless sleeping under bridges."

She said they mentioned the figure of 400,000 Soviet Jews who have made the first step in applying for an exit visa.

"They said they couldn't believe how distorted the figures were. He said they weren't true figures and blamed the Western media for this.



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Organizations and People

Be candid on Israel, author urges Galut

TORONTO —

Although only Israelis can make their country more just and at peace with its neighbors, Diaspora Jews should not be hesitant to tell Israelis what they really think and need not support every policy of every Israeli government, says Amos Elon.

The Israeli author and journalist, who has written for Haaretz for 25 years, was the keynote speaker at a recent lively discussion of Israel-Diaspora relations at St. Lawrence Hall under the auspices of the New Israel Fund of Canada.

Discussion will not weaken Israel, Elon maintained, and grand illusions about Israel can lead to dangerous disappointment and cynicism.

"The miracle was not making the desert bloom," Elon said. "Anyone can make the desert bloom if he has enough money. The miracle is that, through 40 years of warfare, an open society was maintained.

"I would be content if Israel would simply be a pleasant place to live in, even if the Torah would come forward from Brooklyn.

"Ben-Gurion wanted Israel to be a light unto the nations — I would be content if Israel would merely be a country where human rights are respected."

"The reason I like the New Israel Fund is that it supports the very causes that may lead to better government in Israel — for example, grassroots voluntarism, the heart of any democracy.

"The New Israel Fund is also the only fund I know of where Israelis also donate, which is a very healthy thing."

Milton Harris, past president of Canadian Jewish Congress and a founding board member of NIF of Canada, and Howard Adelman, professor of philosophy at York University, made up the panel responding to Elon.

Harris said Elon had not addressed the question of Israel-Diaspora relations, but neither has anyone else. Zionist thinking stopped in 1948, Harris said. The original Zionist dreams he once shared "were incapable of realization in any real world."

Given that 75% of Diaspora Jewry will not make aliya, Harris said, the solution is a "symbiotic state of survival."

Because most Diaspora Jews are not threatened with physical destruction and have freedom of choice, he stated, "we have to give ourselves a reason to survive, and a good reason is the ability to emotionally connect with what goes on in Israel.

All the world's Jews must come to recognize the centrality of Israel, he said, adding that Diaspora Jews do not have the right to advise Israel on security matters.

Adelman argued that both Elon and Harris were wrongly focusing on questions of power when the crux of Israel-Diaspora relations should in fact be in the area of moral responsibility.

"If we are one nation, what is our responsibility to the state that represents that nation?" Adelman asked, and suggested that the answers might include Diaspora Jews becoming Israel citizens, even when living abroad, paying Israeli taxes and serving in the Israel Defence Forces.

Rabbi Deborah Brin of Darchei Noam Congregation served as panel moderator.

NIF board members Nora Gold, who chaired the evening, said the next program in June will feature Israeli civil rights lawyer Joshua Schoffman, a past fellow with the New Israel Fund's Israel-U.S. civil liberties law program.

Peter Bronfman is president of the New Israel Fund of Canada.

At the New Israel Fund Israel-Diaspora Dialogue are (from left) Peter Bronfman, president; Rabbi Deborah Brin, Prof. Howard Adelman, Amos Elon and Milton Harris. [Mike Markowich photo]

Bert Raphael to be honored

TORONTO —

Toronto lawyer Bert Raphael will be honored by State of Israel Bonds' Legal and Accountants' Division at a testimonial dinner on Thursday, June 11, at the Constellation Hotel.

Bert Raphael

Raphael, of the firm Paroian, Courey, Cohen, Houston & Raphael & Raphael, has long been active in the Jewish community, most notably in Soviet Jewry. He is president of the Jewish Civil Rights Educational Foundation of Canada, chairman of Canadian Lawyers and Jurists for Soviet Jewry, Canadian vice-president of the International Association of Jewish Lawyers and Jurists and chairman of State of Israel Bonds' Legal Division.

Guest speaker at the dinner will be Michael Mackenzie, Canada's inspector-general of banks.

Dinner chairman is Edwin Goodman, of the Toronto firm Goodman & Goodman.

Raphael will be honored for his Jewish communal service as well as for his other endeavors, which include having been president of the Advocates Society of Ontario (1985-86), a past director of the Reena Foundation and a member of the Metro Toronto Association for the Mentally Retarded.

His legal commitments include involvement in the Canadian Bar Association, Osgoode Hall Law School and the Nazi War Crimes Committee of Canadian Jewish Congress.

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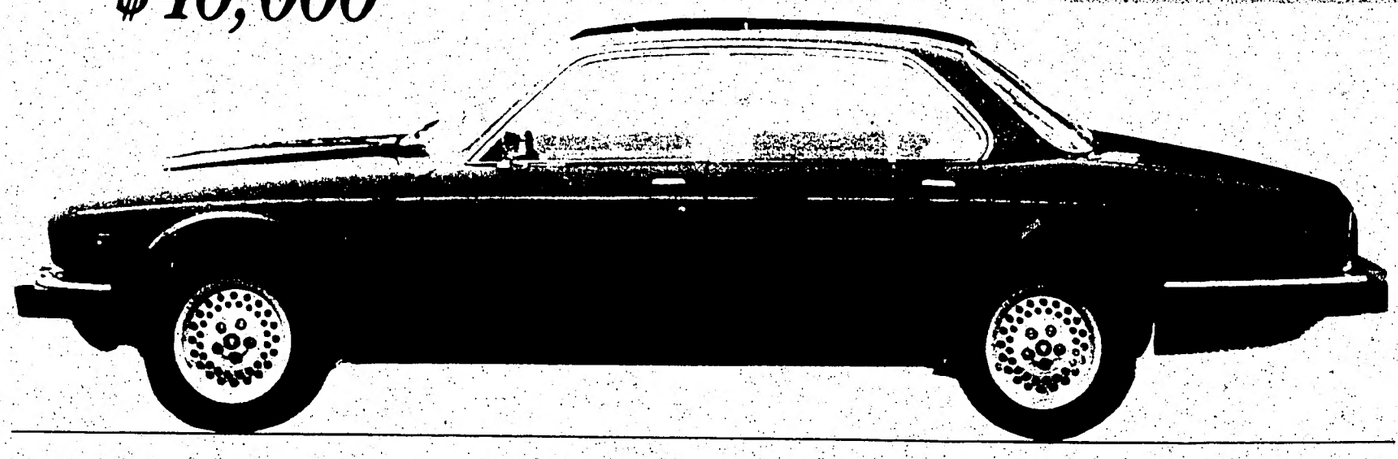

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Organizations and People

Healthwatch

HU artificial sweetener said to inhibit cavities

Compiled by
DAVID BIRKAN

A new artificial sweetener developed at Jerusalem's Hebrew University has decay-inhibiting properties that promise more effective toothpaste and anti-cavity candy. So said a recent press release for the school.

Glycyrrhizin, derived from the licorice plant: inhibits decay bacteria; promotes fluoride absorption and prevents decalcification of tooth enamel; and does not stimulate the growth of plaque-forming bacteria.

HU is seeking corporate sponsors to help develop the researchers' patents.

* * *

Being tested in Canada for prolonged wear is the Boston Equalens, a rigid contact lens based on the Polymer Technology Corporation's (in Mass.) gas-permeable plastic.

A press release says the new lens resists deposit formation (much like teflon) and allows more than twice as much oxygen to pass through to the surface of the eye as prolonged-wear soft lenses, while providing the visual sharpness of hard lenses.

* * *

The Canadian International Development Agency has contributed $35 million towards a worldwide immunization program involving 77 countries.

Various Canadian agencies will vaccinate children in Commonwealth and francophone developing countries, including Togo, Burundi, Swaziland, and Botswana.

* * *

A dental health care guide for seniors has been compiled by the Canadian Dental Hygienists' Association.

Smile for Life includes information sheets promoting regular dental care and fluoride treatments. Write to CDHA/ACHD, 1320 Carling Ave., Ottawa K1Z 7K9.

* * *

Heart attack victims who underwent rehabilitative exercise programs showed a 25% reduction in their mortality rate, according to a survey of clinical results over the past 15 years.

In other words, "proper exercise following a heart attack really seems to help," according to Dr. Gerald O'Connor, a researcher at Harvard University's medical school. He reported the findings of his survey at a recent meeting of clinical researchers in Washington.

Evidence also suggested that exercise did not seem to affect the frequency of heart problems, specifically reinfarction, but improved survivability.

* * *

Dr. Roger Bannister, British neurologist and the first athlete to break the 4-min. mile, urged doctors to give patients "exercise prescriptions" to ensure they perform the appropriate type of physical activity.

Bannister was addressing a meeting of the Canada West Medical Congress in Vancouver.

Saying that most serious infectious diseases were now under control in the Western world, he urged doctors to confront illness "caused by our way of life."

* * *

Exercise can help non insulin-dependent diabetics improve their glucose tolerance.

Dr. Robert Kaplan told a recent San Francisco meeting of the Society of Behavioral Medicine that a program of exercise in combination with diet was more effective than diet alone.

Kaplan's study of 76 diabetics took into account various psychosocial measures, fasting blood glucose, glycosylated hemoglobin, blood lipids, and relative weight.

* * *

Runners who try to do too much too soon risk getting shin splint — biomechanical strain and malalignments in bone and sinew unaccustomed to the sudden new pressures.

Dr. Murray Allen told the Alberta College of Family Physicians to recommend maximum foot support to their jogging and running patients and to warn them against increasing distances by more than 10% a week.

Shifting from no activity to sudden increased activity decreases blood flow within the bone. This signals the cells involved to "gobble up old bone and make room for new harder, firmer bone." Until the latter comes in, a process that takes from three to 12 months, bones are in effect perforated and their structure undermined, said Allen.

* * *

A Kelowna, BC physician at a recent sports symposium in Banff urged windchill protection for joggers and runners in cold weather, as a precaution against penile frostbite.

Quoting an account of a patient's experiences in the New England Journal of Medicine, Dr. Jim Tisdale said the patient, who recovered from early frostbite to the penis, continues to jog, but now wears an athletic support. Added Tisdale: "It's probably the fur-lined one."

The patient was jogging on a cold December morning, wearing polyester trousers and light boxer undershorts, when he began to experience "an unpleasant, painful, burning sensation in the penile tip," said Tisdale.

"He found in his apartment that the glans was frigid, red, and tender upon manipulation and sensitive to light touch," said Tisdale. The patient recovered after covering the penile tip with one cupped hand for 15 minutes.

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Organizations and People

Enhances simcha of bar/bat mitzvah

Twinning program reaches out to Refuseniks

By
WENDY ROSEN

Marla Wagman and Jonathan Slivka hang a poster of Menachem Yuzefovitch, the Soviet child with whom Jonathan was twinned for his recent bar mitzvah. Marla was twinned with Dana Lvovsky at the double twinning at Holy Blossom Temple. [Wendy Rosen photo]

TORONTO —
"I did it because it was the right thing to do."

That was 13-year-old Marla Wagman's response to being asked why she participated in a bar/bat mitzvah twinning program.

However, Jonathan Slivka, also 13, said he did it because "I thought it would be a nice thing to do."

The simcha for the two youngsters recently took place at Holy Blossom, one of two synagogues — the other is Beth David B'Nai Israel Beth Am — which has its own program and doesn't rely on the one sponsored by the Canadian Jewish Congress, Ontario Region.

CJC program coordinator Joyce Eklove said in an interview that 175 twinning ceremonies take place each year in Ontario. The children are given their twin's name and biography and told to write every three or four months to their twin.

"It's essentially an outreach program to Refuseniks. The incredible thing is that if you personalize Soviet Jewry, a child will understand. For instance, if you discuss the Holocaust by describing Anne Frank's situation, the child can understand it."

Eklove said the twinning program exists in all countries which have organized Soviet Jewry committees. The committees receive a computer printout from Israel which lists all 13-year-old children of Refuseniks.

The names of Soviet children are given out to more than one Western child because "we don't have enough Soviet kids to go around." But besides this, another factor is that it's natural for a child to become disillusioned after writing three or four letters and not receiving an answer from their Soviet twin.

Interfering with the mail is one way of both harassing and isolating Refuseniks, she said, adding that if a child "is writing to the wind, it's easy to get disillusioned.

"We hope that though the writing is tied in with the bar mitzvah that the correspondence will continue for years. Hopefully if you give the same name out a few times, someone will continue with the commitment."

Eklove added that "it would be foolish to expect a child to become a dedicated Soviet Jewry activist at that age but that it still means that he or she is taking the time to think of someone else. It becomes a wonderful event for the family and community at large and enhances the simcah."

Jonathan and his mother Marsha Slivka, spoke to his twin Menachem Yuzefovitch, the son of hunger striker Leonid Yuzefovitch in March. Genya Intrator, chairman of the Inter-Religious Task Force on Human Rights, acted as translator — "Menachem doesn't know English that well and my Hebrew is not good enough for a conversation.

"I told him about the bar mitzvah and that I'd say a prayer for him. I asked him if he needed anything. He said all he wanted was his visa. He then talked a bit about his father's hunger strike and how he was beaten up each day when he demonstrated and called anti-semitic names."

Jonathan said this "made me think more about what's happening in the Soviet Union and about those less fortunate. I thought of not being able to be what you wanted or do what you wanted without being watched secretly by the KGB. I think it can be scary because you don't know what they're doing."

As for symbolically sharing his bar mitzvah celebration with almost a stranger, he said it makes the day more special.

"Everybody is coming to celebrate because of one person — it's like a family reunion — it's like having him there and included in the celebration."

In his twinning speech, the grade 7 student at Arlington Senior Public School said: "My grandfather and greatgrandfather were in Russia and if they hadn't been able to leave it could have been me who would have needed a twin. I hope that some day soon Menachem and his family will be able to live in Israel with his grandparents."

Although Jonathan said few of his friends had been twinned — which must be done at least six months in advance — Marla said most of hers had been twinned.

She agreed that being twinned with Dana Lvovsky, whose family has been adopted by Temple Sinai Congregation, made the day more special for her — "with all my family's best friends there and the fact that I was helping someone who couldn't do what I was doing.

"If you help them, you show you care ... it's important that people care about those less fortunate. My friends who didn't twin and even my non-Jewish friends thought it was nice."

Marla, who has been writing to a friend in the United States for the past couple of years, intends to write Dana soon to tell her about the service and celebration.

The grade 7 student at St. Andrew's Junior High said she made a tape for Dana which featured Canadian music, some of her Torah portion and "I talked for a bit."

She explained that a lot of her contemporaries don't twin because it's a lot of work — more than I expected and takes a lot of time."

They must write to the twin and bring his or her case to the attention of their Member of Parliament and Prime Minister. As well, they must give up an aliya to the twin and buy or make him or her a gift. Nataly and Leonid Vasilevsky, the first Refusenik family adopted by Holy Blossom, traveled from Boston where they are now living to take the aliya on behalf of Menachem and Dana.

"All I though I'd have to do is say a little something at the service and get her a gift — I made the tape. It seemed like a lot of work at the time but in hindsight it wasn't that much."

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Seeing Israel for first time

By
MOURA WOLPERT

HAMILTON —

Just back from his first trip to Israel, Monty Mazin's shining eyes and wide grin say it all — there's nothing like seeing Israel for the first time!

Mazin is the associate executive director and public relations director for the Jewish National Fund and recently in Hamilton, where he is preparing for the Negev Dinner in honor of Mel and the late Gilda Gunn, he found time to share his impressions.

The trip was a JNF national orientation tour for a group of 24 Canadians from Vancouver to Glace Bay, NS. They saw the country from the Golan Heights in the north to Eilat in the south.

The participants visited JNF projects and met with JNF world chairman Moshe Rivlin, Defence Minister Yitzhak Rabin, Absorption Minister Yaacov Tzur and various other officials; were guests of the Canadian ambassador to Israel;

They toured Masada, visited a kibbutz, saw an air base in the Negev, went through the famous Museum of the Jewish Diaspora, enjoyed a boat ride on the Sea of Galilee and a performance at a Jerusalem night club — and much, much more.

In short, it was a trip packed from morning till night with the sights and wonders of Israel.

And if there's anything that Monty Mazin wants to get across, it's that very special thrill of the first visit to the Jewish state.

It's a thrill that, unfortunately, far too many North Americans have yet to experience.

By far the majority of tourists they encountered were from West Germany, Britain and other countries and a complaint constantly heard by the group was that Americans and Canadians are not visiting Israel.

"They don't know what they're missing," says Mazin.

There are the trees. For instance, JNF has planted over 180 million trees in over 500 forests. And every tree, he says, is hand planted!

Nor did he realize, adds Mazin, "how much Israel is dependent on trees for shade" and that the 110 recreation and picnic areas created by JNF are visited by hundreds of thousands of Israelis annually.

"Israel is the only country," he grins, "that can spoil a desert by making it green!"

His visit also convinced him that there's more to JNF than trees. Like "the roads we traveled on." JNF has constructed over 6,000 kilometres of roads and he was especially impressed with the road to Ramot Park — "an amazing feat of engineering."

At a dedication ceremony at Ramot — another JNF project — "we witnessed with pride as members of the group unveiled plaques." A similar ceremony took place at Lotem, "the central place for the Galil plaques" and one of the 14 Galil-Canada settlements.

And the plaques are also there for all to see in Canada Park, reminds Mazin.

"JNF is not tzedaka but a partnership between the Jews of the Diaspora and Israel" and JNF land is owned in the name of the entire Jewish people — all the more reason, says Mazin, for North Americans to go to Israel and see what is being done with their money.

A personal thrill for him was a visit to Karmiel, another new settlement, which was recently named the most beautiful town in Israel and where his sister and brother-in-law, Gwenn and Jack White of London, settled three years ago.

Participants in the trip included Alvin and Mitzi Dickstein, Erwin and Sylvia Epstein, Israel and Sarah Friedman, Harvey and Alma Rosen, David and Luba Smuschkowitz and Dina Malzman, all of Toronto; Michael and Mary Cohene of Vancouver; Garson and Sylvia Lecker of Sydney, NS and Elliot and Helen Marshall and Philip and Ruth Simon of Glace Bay, NS; Minerva Cohen of Ottawa; Alvin Goldsman of Edmonton; Frank Lavitt and Richard Rothberg of Winnipeg and Michel Librowicz of Montreal.

They were accompanied by national executive vice-president JNF Canada, Michael Goldstein of Montreal, and Yehoshua Bar-Am of Toronto and Sam Levy, Montreal, Keren Kayemet representatives.

Mitzi and Al Dickstein of Toronto, with the JNF Orientation Tour, unveil their project plaque at Lotem, a Galil-Canada settlement.

Special guests for Holocaust tribute

TORONTO —

Marilyn Lightstone and Ofra Harnoy will join other Canadian performers in the annual tribute to the victims of the Holocaust, on Sunday, April 26, at 2 p.m., at Beth Emeth Bais Yehuda Synagogue in Downsview. Poetry, prose and music were an integral part of the camp and ghetto culture.

This year's community Holocaust commemoration, based on the theme "Remembrance, Justice and Peace," will present original material from the ghettos and concentration camps. Three new poems, especially written for this occasion by Donia Blumenfield Clenman, will be premiered.

Marilyn Lightstone, Henry Ramer, Vivien Reis and Gerry Kane will recite in both English and Yiddish. English translations of Yiddish texts will be provided in the program.

Cellist Ofra Harnoy, pianist Vera Danchenko, Cantor Louis Danto, Esther Ghan Firestone and the Beth Tikvah choir will perform ghetto songs as well as original compositions by composers Srul Irving Glick, Ernest Bloch, Gregor Piatogorsky and others.

Admission is free and all are welcome.

For further information call Mark Freedman, director, Holocaust Remembrance Committee, Toronto Jewish Congress, 635-2883, ext. 144 or Hindy Nosik Abelson, 222-7586.

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Arts

Bruce Willis and Kim Basinger in Blind Date.

Just suspend sense of belief

Blind Date keeps you laughing

By
SHELDON KIRSHNER

TORONTO —

Blind Date, Blake Edwards' newest farce, leaves much to be desired, but at least it's watchable.

The film falls flat on its face far too often, but, like a dogged boxer, manages to stagger up for still more punishment.

To enjoy it, you must suspend your sense of belief and just sit back and relax. If you're able to achieve this blessed state of mind, you will be entertained, though not in sumptuous style.

Walter (Bruce Willis), an ambitious Los Angeles financial executive, is in a tight spot. The company he works for has landed an important client, a Japanese multimillionaire, but Walter has no date to take to the fancy bash in his honor.

At his brother's suggestion, he calls on Nadia (Kim Basinger), a new girl in town. Expecting the worst from his blind date, he is pleasantly surprised by the sight of Nadia, an attractive woman whom any bachelor might kill to meet.

Nadia seems perfect in all but one respect. "Whatever you do, don't let her drink," Walter's brother warns.

Ordinarily a sensible man, Walter sloughs off this sound advice, plying Nadia with champagne, and learns to his regret that he should have listened to his brother.

By the time Walter recovers his wits, he loses his job, ruins his expensive sportscar and is threatened with imprisonment. Nadia may be his nemesis, but Walter has definitely grown on her.

Blind Date is replete with all the accoutrements of a zany farce — a timid but painted-up Japanese lady loses her wig, a pretentious French waiter gets into a fight with a customer, a drunken woman sprays champagne into a man's befuddled face, an insanely jealous boyfriend loses whatever little self-control he possesses and goes haywire, a hesitant bride backs out at the last minute and jumps into a swimming pool to join the man she really loves.

There are moments when *Blind Date* founders on the rocks of silliness, but these lapses never threaten it.

Like a hardy trouper, it bounces back, determined to finish the show with a bang.

Although it doesn't quite succeed, it can't be classified as a failure.

Bruce Willis is an adept comedian who never loses his cool. Kim Basinger, a lovely creature with talent to match, keeps pace all the way with Willis.

William Daniels, in his role as a compliant judge who ranks self-preservation as an indispensable virtue, comes tantalizingly close to stealing an entire scene from Willis.

Mark Blum, who portrays Walter's lustful friend, is the perfect skirt chaser.

Blind Date, now playing at Cineplex Odeon theatres, won't dazzle you with displays of comic brilliance, but it will keep you laughing. And that's as much as you can expect from a film that makes no flashy claims to greatness.

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Very, very funny heartwarmer

Oddball octogenarians captivate in I'm Not Rappaport

By
FRANK RASKY

TORONTO —

Forget about its negative title. It's the only negative thing you'll find in *I'm Not Rappaport*, the Tony Award-winning hit Broadway comedy playing until May 16 at the Royal Alexandra Theatre.

New York playwright Herb Gardner, also known for his delightful 1962 Broadway comedy *A Thousand Clowns*, has written another delightful, whimsical, daffy, and very, very funny heartwarmer.

It's like Neil Simon's *The Odd Couple* relocated on a park bench; like Miguel de Cervantes' *Don Quixote de la Mancha* updated to feature an elderly Yiddish romantic as the chivalrous knight and an elderly Black condo superintendent as the down-to-earth Sancho Panza.

Together the pair of oddball octogenarians make an utterly captivating team.

The two 81-year-old geezers strike up a conversation on a park bench under a stone bridge, so realistic you don't have to be told it's an exact reproduction from Manhattan's Central Park.

The eccentric codgers spend the rest of the night swapping memories, singing blues songs together, wrestling each other, insulting each other, commiserating with each other, and uniting together to fend off threatening outsiders — intruders ranging from a mugger who charges the elderly an escort fee to safety to a daughter who wishes to lock up one of them in an old folks' home.

It's a great vehicle for grandstand performances, and the two Canadian actors in the lead roles make the most of it.

Most surprising is the bravura performance delivered by Paul Soles. It's a personal triumph for the broadcaster-actor, heretofore best known as the host for 16 years of CBC-TV's *Take 30* talk show.

"A personal triumph" is how CJN reviewer Frank Rasky describes Paul Soles' bravura performance as an elderly Yiddish Marxist in I'm Not Rappaport at Royal Alexandra Theatre.

He has caught with amazing fidelity every nuance, every inflection, every ego-ridden extravagance of Nat, the charming, irascible Jewish Marxist from the needle trade. Nat lives in a fantasy world and sees himself as a defender of the oppressed.

He is an outrageous liar and might well be considered by some an untrustworthy neurotic. But as portrayed by Soles, he emerges as a lovable idealist with a heightened imagination. When accused pointblank of being a liar, he rationalizes disarmingly, "I don't tell lies; I just make slight alterations."

Leon Bibb, the Vancouver-based Black singer and dancer, doesn't quite have as much latitude in his role, but makes the best of it. He plays Midge, a pragmatic apartment super, who takes pride in having survived in his job all these years by seeming to be an "invisible man" who fades into the woodwork.

Now that he is threatened with the loss of his job, Nat accuses him, "You've been a licenced groveler. I, on the other hand, *make* people see me."

They get into a fight, even though Midge confesses the cataracts in both his eyes have made him "nearsighted." Nat helps him to his feet after the poor fellow has stumbled in his blindness and says sympathetically, "You're nearsighted, Midge, the way Helen Keller was."

After battling the park assailants around them, the pair wind up bandaged and bruised and compelled to use artificial walkers. But even though Nat finally confesses he is a teller of tall tales who has got them into hot water, they are far from defeated.

It ends on a lovely note with Midge refusing to believe his friend is a dreamy spinner of whoppers, and begging him to recount another tale of his alleged past adventures.

"Well, did I ever tell you about the days when I was a movie mogul, and I. . . ."

We leave the pair rejoicing in their escapist world of make-believe — just as we have rejoiced in their quixotic adventures onstage.

Sobibor suffers from commercials

By
DAVID BIRKAN

TORONTO —

A slew of incongruous commercials left barely enough impact in CBS-TV's *Escape from Sobibor* to provide viewers with some escape from frantic erev Pesach preparations.

The documentary-like opening — five curt sentences voiced over a line map of Eastern Europe to frame the death camp in time and space — provided a brisk moment in the production . . . unrepeated until maybe the very end.

The commercials, at least on Global-TV's simultaneous broadcast, came frequently and bizarrely. Products hyped in supercolor dazzle included breath mints, gourmet frozen dinners, collagen protein and customized eye shadow.

The contrast between them and the content of the program, the desperate escape attempt from a Nazi extermination centre that claimed over 250,000 victims, undermined impact considerably. The frequency of the commercials doubled the blow.

(This viewer apologizes to CBS if its broadcast kept the commercials to three blocs — at the beginning, middle and end. If not, a Bronx cheer to you too.)

Incongruities in the production itself undercut impact further.

The barbed wire around the camp was sparkling new and shining, more like silver bracelets strung together. One could almost see the yellow price tags dangling from it.

Fraternization between men and women inmates was depicted as easy as in a Catskill hotel.

While most of the Jewish inmates seemed almost appropriately lean, several did sport pot bellies.

The major villain, SS Sgt. Wagner, (played by Hartmut Beder spoke with what sounded to this reporter like an Israeli accent.

The dramatization itself provided for a minimum of suspense and impact. Plotting of the mass escape did not begin until more than halfway through the 3-hour broadcast. For a medium that grinds out effective suspense and mystery shows almost automatically, it put little pacing into this program.

Alan Arkin as escape organizer Leon Feldhendler mumbled and whined his lines. His delivery, however, could be attributed to a spirit that was broken by the Nazis.

Rutger Hauer, as co-organizer Lieut. Alexander Pechersky, was reminiscent of a superblond Paul Newman in his youth. Reginald Rose's teleplay of Richard Rashke's book *Escape from Sobibor* did not force Hauer to display acting subtleties. But then again, there was not much subtlety in the Jews' situation.

On the positive side, the commercials and the lack of tension facilitated extended bouts of cleanup simultaneously with the program. A tighter show might have put some Jewish viewers that night into a quandary.

Impact returned after the mass escape, with the documentary-like closing that detailed the fate of some of the fleeing inmates.

Broken Silence dramatizes the story of Prof. Andre Stein

TORONTO —

The dramatized story of a University of Toronto professor who grew up in Hungary during the Nazi reign of terror will be staged on April 27 at the OISE auditorium at 252 Bloor St. W. to commemorate Yom Hashoa.

Titled *Broken Silence*, it's the dramatization of the 1984 autobiography of Andre Stein, the Budapest-born sociology professor who moved here, after various adventures in Budapest, Paris and Los Angeles.

The 5-character drama stars Donald Carrier, features dance choreography by Andrew Kelm, and is directed by Elizabeth Szathmary.

Tickets are $10 for adults and $5 for students. For information, call The Inner Stage producers at 967-3548.

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Arts

Composer's career clicking along

Prayer gives inspiration, psychic energy to Glick

By
FRANK RASKY

TORONTO —

"Jewish folk music has made a most powerful impression on me. It's multi-faceted. It can appear to be happy while it's tragic. It's almost always laughter through tears."

— Credo of Srul Irving Glick, taken from the memoirs of Dmitri Shostakovich.

* * *

Tall and intense with a black spade beard, Srul Irving Glick is probably Canada's only major composer who wears a yarmulke when in the throes of composing his haunting bittersweet, liturgical music.

He is undoubtedly Canada's only composer-in-residence for a synagogue — a post he has held for the past 18 years while conducting the choir for Toronto's Conservative Beth Tikvah Synagogue.

And he is unquestionably Canada's only composer who prays in Hebrew three times a day for the inspiration and psychic energy it gives him to do all the many things in music he craves to do.

The 53-year-old man of music, whose first name Srul is Hebrew for "He who wrestles with God," is currently wrestling with time. After 23 years as a CBC radio producer of classical music, he quit that lucrative job last year "to become a composer who produces, rather than a producer who composes."

Glick's career has since been clicking along at a furious rate, like a hyperactive metronome, while the composer, conductor, teacher, portrait painter and musical impressario tries to cram it all into his hectic schedule.

Here are just a few items on his overloaded plate:

• On April 26, he is coproducer and composer of several of the works being performed at the annual observation of Yom Hashoa being held at 2 p.m. at the Beth Emeth Bais Yehuda Synagogue.

More than 1,500 people are expected to attend the ceremony, which will feature diary excerpts and poems by Holocaust survivors. Participants will include cellist Ofra Harnoy, stage actors Marilyn Lightstone, Vivian Reis and Henry Ramer, soprano Esther Ghan and cantor Louis Danto.

• On May 20, he will spearhead a committee that will present at Beth Tikvah Synagogue the inaugural concert of the Jewish Music Society of Toronto.

The committee will include Toronto composers Saul Chapman and Milton Barnes, as well as Beth Tzedec choir conductor Gordon Kushner and Temple Sinai music director Ben Steinberg.

With the Toronto Jewish Congress serving as catalyst, the new society will be designed to be a permanent and active group of Jewish lay music lovers. They will present concerts embracing theatre, dance, choral and orchestral music, both ancient and contemporary.

• The CBC's Radio Canada International will be releasing soon a 7-record jumbo anthology album paying tribute to the composer who has won more than a dozen awards and created more than 100 works of international renown.

His music has been performed in concert halls in places as farflung as Washington, and Jerusalem, from New York's Carnegie Hall to the recent Walter Homburger Retirement Gala at Roy Thomson Hall.

Srul Irving Glick

And his compositions encompass chamber music and orchestral music; music for choirs and music for soloists; music for the piano and flute and violin; music for dancers miming the needle work of Jewish immigrants in the garment trade; music based on Eskimo drum chants; and music set to poems scribbled by Jewish children cooped up in a Nazi concentration camp in Czechoslovakia.

His is a music of contrasts, of light and dark, sadness and joy, liturgical and classical, the lyrical and the dissonant, often fused in a single composition.

What were the dominant influences that shaped his music?

"That's easy," said Glick, relaxing over a cup of tea and chocolate chip cookies served by his wife, the concert pianist and music teacher Dorothy Sandler Glick, in their rambling, comfortable house, decorated with his vivid portrait paintings, in midtown Toronto.

"My primary influences sprang out of my boyhood home in Toronto," he said in a recent CJN interview.

His father, David, a twinkling-eyed, goateed immigrant cantor from Kishinev, Russia, escaped from the pogroms with his wife, Chaya, to set up a home in Toronto in 1924. His father was also a clockmaker and jeweler, who with the aid of Srul's three older brothers, operated the Western Credit Jewelry Store on Yonge St.

"We were always singing around the table on Sabbath," he says. "My brother, Norman, a professional clarinetist, brought the music of Mozart and Brahms into the house.

"Besides, as a kid, I joined the Habonim, the Labor Zionist Youth Club, where I learned hundreds of chassidic and Israeli folk songs. By mixing them all together, I grew up with that blend of cantorial and symphonic and folk melodies in my soul. It's a gut feeling."

He learned the art of composition from teachers who included John Weinzweig and Oskar Morawetz at University of Toronto. He learned from famed modernist composers in Paris that included Darius Milhaud and Max Deutsch. And he learned from his fellow students that it takes intellect to write from the heart.

He remembers with amusement getting into fierce debates with another novice composer named Albert. Albert would cry out: "Emotion! Emotion! Emotion!" And Glick would shout back: "Intellect! Intellect! Intellect!"

He recalls how a girl taking the same class interrupted to say sagaciously: "I don't understand you men at all. Because, Srul, you're the one who writes music with emotion. And, Albert, you're the one who writes music that sounds intellectual."

Glick decided it takes a blend of both. His fans can expect to hear the characteristic Glickian mix of contrasts in future projects he is now mulling. Among them are a full-length Yiddish opera and a film based on *The Hour Has Come*, his magnificent sweet-sad choral symphony celebrating peace.

Mona Brown, one of the 44 members of his synagogue choir who range from teens to 60-year-olds, has expressed nicely how Glick works to create powerful liturgical music.

"When we sing, we pray," she says. "And when the going gets rough at rehearsals, Srul lightens up the gloom with what he kiddingly calls 'Gevalt' therapy. We all stop to yell out, 'Gevalt!' We break up with laughter. Then we're ready to go on singing with a happy heart."

To sum up, one can expect a lot of praying and "Gevalting!" as Srul Irving Glick continues to produce his unique brand of Jewish music of laughter through the tears.

Good acting can't save the poor plot in Three for the Road

By
SHELDON KIRSHNER

TORONTO —

A paper-thin plot will rarely produce worthwhile results, no matter how hard the performers may try.

In *Three for the Road*, now playing at Cineplex Odeon theatres, Charlie Sheen and Kerri Green acquit themselves respectably. But their labor is for naught.

B.W.I. Norton's film, the cinematic equivalent of a cheap supermarket pulp novel, has a certain superficial gloss about it.

Appealing to a teenage audience, *Three for the Road* turns on a simple premise. An ambitious congressional aide, Paul Tracy (Sheen), is given the task of driving his boss's recalcitrant daughter, Robin (Green), to a reform school in a southern U.S. state. He knows that his career will be advanced if he succeeds without a hitch.

Realizing that he may require help to rein in Robin, a rebellious girl who opposes her father's plans, Paul enlists his intellectual friend, TS (Alan Ruck), to join them on the 2-day drive.

The threesome set off in a snazzy slate gray late-model Mercedes, bound for the open road. Robin, naturally, rebels as Paul and TS strain to get her there in one piece.

There's not much more than that to *Three for the Road*, save for Paul's gradual infatuation with Robin and a very minor subplot in which Robin attempts to track down her mother (Sally Kellerman), whom she hasn't seen in years.

The film does not leave much to the imagination, if only because it it so flimsy in character. There are no surprises whatsoever, and the ending is as predictable as apple pie and vanilla ice cream.

Charlie Sheen, known for his credible performance in *Platoon*, is not given much scope here, being strait-jacketed by the simplistic script.

Kerri Green (of *Lucas* fame), sweet and beautiful, scowls when it is called for. But she does her best work when she is required to be herself — even-tempered.

The film can't be recommended to adults, but a teenager may find it of limited interest.

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Tongue-in-cheek approach to music

Rabbi provides fine entertainment

music

By RICK KARDONNE

The evolution of Israeli and American Jewish music was traced in a joyfully humorous manner recently by Rabbi Avraham Feder at Beth Tikvah.

The former Beth Tikvah rabbi, who now lives in Jerusalem, is also a trained cantor and authority on Jewish musical development.

Greeted adoringly by his former congregation, Feder provided interesting tidbits including the original lyrics of Hatikvah, which proclaimed the rebirth of a Jewish state under the rule of King David. (These lyrics probably did not sit too well with some of the more secular-minded modern Zionist founders.)

Feder also sang another candidate song for an Israeli national anthem, which was rejected.

His survey of American Jewish secular music was more tongue in cheek. His comments that "White Christmas was the greatest Jewish song" and "Somewhere, from West Side Story, was Zionism for Puerto Ricans" might be deliberately facetious statements which evoked laughter.

But they conveyed an important message: "Few, if any, Jewish Broadway show composers, with the exception of Jerry Herman (Milk and Honey and The Grand Tour), Jerry Bock (Fiddler on the Roof) and Charles Strouse (Rags), ever chose to include any visible Jewish presences.

There was much singing and audience participation throughout Feder's presentation. The culmination was the singing, by everybody, of chassidic Songfest classics of the 1960s and 1970s.

* * *

Pianist Howard Cass will perform in a recital presented by the Royal Conservatory to raise funds for the Nicholas Weldon Kilburn Memorial Scholarships at 8 p.m. April 27.

Established in recognition of Kilburn's distinctive contribution to music as a teacher, the scholarships are intended for serious students of piano committed to pursuing a career in music with particular potential in the areas of the art of keyboard accompaniment of singers and instrumentalists, and chamber music.

Cass, a former student of Kilburn's, will open his program with some of the most brilliant piano compositions ever composed: five Debussy preludes.

Cass now studies at Juilliard, where he was awarded the William Petscheck Scholarship for graduate study and was a finalist in the 1985 Gina Bachauer International Scholarship Competition.

As first prize winner in the Artist's International Competition, he will be presented in his New York debut at Carnegie Hall this spring. He was also awarded the Mexico City Philharmonic Medal of Honor.

Future concerts include return engagements with both the Cheyenne Symphony and the Mexico City Philharmonic.

For further information call 978-3771.

* * *

As of now, there will be no Israeli star performer at Toronto Yom Ha'atzmaut celebrations.

Diaspora audiences want to see Israeli performers who are distinctly Israeli, such as Ofra Haza. If such few performers are not available, rather use local talent that is distinctively Jewish in sound.

AVIVA ART SHOW WINNERS

Seen here are some of the winners of the Aviva Art Show. From left, are: Arto Yuzbasiyan, 3rd prize for painting; Hyla Davis, Aviva chairperson; and Susan Oomen, 2nd prize for painting. Other winners included: Walter Bachinski, 1st prize, painting; Barbara Fletcher, 1st prize sculpture; Lotti Thomas, 1st and Gene Threndyle, 2nd prize for graphics. The Aviva Art Show is now on at the Arcadian Court at Simpsons. At 7 p.m. on April 25, a preview of works for sale will be held. The auction begins at 8.15. For more information, phone 530-1677.

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Leisure Pleasures

By VIVIENNE MUHLING 483-9331

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* * * * *

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Travel

Prairie province goes to town

Folk festivals, turtle derbies on tap for summer fun

By JAMES MONTAGNES

Probably the biggest annual event of its kind in North America is the Winnipeg Folk Festival, this summer from July 9 to 12 in Birds Hill Park, 15 miles (24 kms.) northeast of Winnipeg.

Ten stages are scattered throughout the park, and performers sing country, folk, bluegrass, acoustic blues, Acadian music and jazz. There are sites for tents, trailers and campers and free parking.

In Ontario at Maxville, not far south east of Ottawa, the Glengarry Highland Games will be held July 31 and Aug. 1, with massed pipe bands, brass bands, pipe band championships, Scottish athletic events and Scottish dancing competitions, one of the largest Highland Games on the continent.

These are just two of the festivals and special events to be scheduled for this spring and summer in the central region of Canada. Here is a summary of some of these events, month by month:

May.

Starting May 9 every Saturday until mid-June a Sound and Light Show at Ottawa on Canada's history, from 9:30 to 10:30 p.m., and daily from June 13 to end of August, on Parliament Hill.

At Brantford, Ont., an art sale at the Museum of the Woodland Indian starting May 9 and lasting to early September.

The Winnipeg International Children's Festival in Kildonan Park is scheduled for May 26 to 30, with stage shows, entertainment, craft workshops, games, clowns and face painters.

June.

The Flin Flon Trout Festival, some 400 miles north of Winnipeg, is an annual event with a trout derby, canoe races, flour packing competitions, native and sports events, a fish fry and much entertainment June 26 to 28.

The Red River Exhibition in Winnipeg will be June 19 to 28, 10 days of fun, lumberjack contests, parades, international band festival, a midway, a casino and fairy tales in a horticultural garden.

At London, Ont., the Lawson Prehistoric Indian Village will present Indian legends June 10 to 20, while at Middleport near Brantford there will be a sale of art and crafts from the Six Nations Reserve June 20 and 21.

At Black Creek Pioneer Village on the northwestern outskirts of Toronto, for a month from mid-June there will be a military encampment of regiments from Ontario and the United States of drills of 18th century times.

At Windsor and adjacent Detroit, from June 19 to July 4 there will be an International Freedom Festival celebrating Canada Day and Independence Day with a variety of contests including kayak and canoe races, jazz sessions, and parades.

July.

The annual Mariposa Folk Festival is due July 10 to 12 at Barrie, Ont., with music, storytelling, crafts, concerts and all the small town activities written about by Stephen Leacock earlier this century.

At Thompson, Man., Thompson Nickel Days will take place July 10 to 12 with a National King Miner contest, parades, dances, pancake breakfasts, ethnic stage shows and international food booths.

The Manitoba Stampede, July 15 to 19, at Morris, is the second largest rodeo event in Canada, next to the Calgary Stampede, and includes bull riding, calf roping, and steer wrestling contests, bareback riding and barrel racing, chuckwagon races and a horse show.

There will be a Canadian Turtle Derby July 17 to 19 at Boissevain, Man., with turtle races for world championships, the turtles racing over a carpeted surface from the centre to the outside of a 24-foot circle.

At Penetanguishene, Ont., the weekend of July 25 and 26 will celebrate Liberty Days, with dramas, songs and 19th century midway, at the Historic Naval and Military Establishments.

August.

For those who want to see a bit of northern Ontario, there will be a Blueberry Festival at Sioux Lookout the first week of the month, with a fishing derby, sportsmen's show, dances and parades.

Canada's National Ukrainian Festival near Dauphin, Man., is set for July 30 to Aug. 2, drawing thousands of visitors from all parts of this continent. There will be stage shows, Ukrainian dances in costume, a traditional wedding ceremony and plenty to eat.

The Frog Follies will be July 31 to Aug. 2 at St. Pierre-Jolys, Man., with frog races on a "lily pad," with winner the frog covering the greatest distance in three hops, plus other entertainment and pancake breakfasts.

There are dozens more special events, historic reenactments, and festivals throughout both provinces.

Rodeo rider at the Manitoba Stampede at Morris, Man.

Tourist guide lists lots of Ontario inns

TORONTO — With the last snow of winter giving way to the rites of spring, travelers will soon be heading out in search of the "perfect getaway." To help them in finding suitable accommodations, Tourism Ontario Inc. has come out with its annual guide of accommodations in Ontario.

Where To Stay in Ontario Canada lists over 1,000 Ontario hotels, motels, resorts and fishing/hunting camps and lodges of every size and type in every region of the province. It rates each establishment on a 5-star grading system, provides a brief description of the amenities provided by the various establishments and gives the rates.

All of the lodging facilities listed in the guide display a blue and gold Tourism Ontario RECOMMENDED sign. They are "thoroughly and objectively inspected each year and offer clean, comfortable, consistent and reliable commericial accommodation," according to Tourism Ontario Inc.

To obtain a free copy of the guide write to: Tourism Ontario Inc., Suite 801 180 Bloor St. W., Toronto M5S 2V6.

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Attractions scheduled

KIAMESHA LAKE, NY — The Concord Resort Hotel here has set its summer schedule featuring a cornucopia of comedians, singers, sports personalities and headliners.

To launch the season, Concord president Robert Parker has signed comedy star Fred Travalena, May 23 and the Spinners May 24 for Decoration Day Holiday Weekend. Concord favorites set to return on key summer weekends include Yakov Smirnoff, July 18; Buddy Hackett, July 25; Harry Belafonte, Aug. 1; Paul Anka, Aug. 15; Tom Jones, Aug. 22; Clint Holmes, Aug. 28; Freddie Roman, Aug. 29.

Appearing for the first time on stage at the Concord will be young comedian Jay Leno, starring in the summer's first singles weekend, July 11.

As well as top entertainers, sports names such as Billie Jean King, Vitas Gerulaitis, Dave Winfield, Fred Lebow and the Israeli Davis Cup tennis team will be among the many attractions at the Concord. Additionally, the Concord's Hockey Week Festival, July 17-24, appears headed for 1987's top sports happening.

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Travel

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Air Canada is first to extend non-smoking flights to U·S.

TORONTO —

Air Canada is extending its non-smoking flights to four new Canadian destinations and will also become the first major North American airline to introduce the concept in the U.S. with non-smoking flights to New York and Newark, the company has announced.

Effective April 26, four out of eight daily flights on the Vancouver-Calgary route will be designated as non-smoking flights. On the Vancouver-Edmonton route, three out of six daily flights will also be non-smoking flights.

Both daily Air Canada flights on the Vancouver-Victoria route will also be designated as non-smoking flights. (The number of non-smoking flights on these routes may vary on week-ends.)

Air Canada's summer schedule (which begins on April 26) will continue to feature the non-smoking flights as a mainstay of the Toronto-Montreal-Ottawa Rapidair service where 48 out of 78 flights will offer the non-smoking service.

In addition, during a 3-month trial period, all eight daily flights between Toronto and New York will be designated as non-smoking and all seven daily frequencies between Montreal and New York will also be non-smoking flights.

Another route, the new Toronto-Newark service, which begins on April 27 and operates on weekdays, will also offer non-smoking service on all three daily flights.

The New York route provides an ideal test for a total non-smoking service since all Montreal-New York and Toronto-New York flights terminate in New York and do not continue to other destinations.

On the other hand, many flights on Rapidair and Western routes do continue on to other destinations (with considerably longer flight times) and thus offer a mix of smoking and non-smoking seats to accommodate passengers on those through flights.

The New York route also identified itself as a prime candidate for a total non-smoking service in passenger surveys and market research.

This strategy of meeting passenger preferences through market research provided the original impetus for Air Canada's non-smoking flights. The idea was introduced, on a trial basis, in April, 1986, when more than half of the 76 Rapidair flights offered the non-smoking service to passengers.

The "Western triangle" (Vancouver - Edmonton - Calgary) and New York market were identified as ideal candidates for the extension of the non-smoking service since they are short-duration routes (between 70 and 90 minutes) which offer travelers a high frequency of flights.

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Build a puzzle in Israel

New tours available

By LEILA SPEISMAN

TORONTO —

Wholesaler Discovery Tours offers a new series of interlocking tours, based in Israel, which spokesperson Rita Karp describes as "building a puzzle."

A variety of tours and options provide something to suit every taste and pocketbook. Itineraries include not only Jewish places of interest but Christian ones as well. "That is what Israel wants to convey — that all religions can and do operate freely" said Karp.

Emphasis is on giving an historical understanding of the country, but all the guides are fully knowledgable about religious aspects as well, she said.

A new and increasingly popular way of seeing Israel, says Karp, is through a chauffeur/guide program. This can take the form of either a private car and guide, particularly convenient when family members of different ages travel together, or what Karp calls a "seat-in-car" option, where perhaps only two, but never more than six people share the services of a car and driver. The itinerary is the same as on regular bus tours, but traveling is obviously more comfortable.

Sinai Desert Safari trips and stays at the resorts of Eilat and Herzlia are also offered.

From Israel, Discovery Tours will arrange side trips to Egypt, Greece, Italy, Switzerland and France. There is no extra air fare cost for a visit to one country outside of Israel, and only a minimal extra cost for more than one. Karp said that side trips include ample free time for exploring on one's own.

Another new service Karp is enthusiastic about (she and her family are using it themselves this summer) is a home rental plan is southern France. The owners of some 30 properties, ranging from cottages to villas to country chateaux, many with private swimming pools or tennis courts, will rent their homes for various periods of time, some for as long as eight months.

"Professors taking sabbaticals or people who want a comfortable home to stay in while touring the area are especially happy with this arrangement," she said.

Furnishings, linen and household equipment are provided, and staff and car rental are available by arrangement.

Cruises around Italy and Greece, using Greek and other cruise lines, are popular, says Karp, and are available from casual style to luxurious.

Discovery Tours is also prepared to customize tours for groups, synagogues or individuals. "All our staff is experienced; any place we go someone on our staff has been at every site," she said.

Travel agents can obtain more information from Discovery at 636-4727, 3719 Chesswood Dr. in Downsview.

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$535,000 Impressive 5 bdrm, builder's 2 storey with huge family room, library and kitchen. Full of built-ins. Large principal rooms! Great house for entertaining! Call today. Brenda Abramson 441-2888.

***CLASSIC GEORGIAN CEDARVALE $449,000**
Stunning home. Carefully preserved with pride. Features main floor library, elegant dining and living room. W/o rec room to garden. Call to view! Bill Greisman 488-4488.

***EXCLUSIVE WARREN ROAD**
$950,000. Family home. Totally rebuilt. Luxurious features too numerous to mention. 4 bdrm + main family room and den on second. Sensational kitchen. Magnificent deep garden. Call Toby Farb/Zoe Margolis 488-4488.

***SUPERB TRANSFORMATION! $825,000**
York Mills-Bayview. Complete renovation and addition about to take place! Charming 4 bdrm bungalow. Master suite with dressing room and 5-piece en suite. Staff apartment. Elise Kalles 488-4488.

***REFRESHINGLY UNIQUE! 1ST AD!**
$1,890,000. A home like no other! Prime York Mills-Bayview area. Outstanding 300' lot with lovely heated pool and water fall. Exciting design with many unique features. Luxurious master suite with dressing room-sitting room and its own private deck. Custom woodworking throuhgout. Greenhouse family room off magnificent kitchen. Elise Kalles 488-4488.

***BREATH-TAKING BEAUTY!**
$3,750,000. A most magnificent 2 acre estate mansion in Bridle Path area. Supreme elegance pervades this delightful home with a quiet understated young ambiance. The feeling is country French. Banquet size dining room-fireplaced-skylite country kitchen. Family room with Mexican tile floor. Outstanding quality! Superb indoor pool. Tennis court. Lush landscaping. Truly a breath of fresh air! Elise Kalles 488-4488.

***A LITTLE BIT OF HEAVEN! $2,500,000**
Over an acre of lushly treed ravine with no neighbours in site. Stunning indoor pool! Tennis court. 5 bdrm home with 3 levels of walkouts to several patios and balconies. Exciting lower level. Ideal for indoor-outdoor entertaining! Elise Kalles 488-4488.

***CANADA'S FINEST! BRIDLE PATH**
$7,950,000. Very important residence. Set on 2 private acres. Sheer luxury — easy — gracious and gorgeous!! 30,000 sq. ft. of high drama. A splendid showcase for a serious art collection! An entertainer's joy! A family home in every sense of the word! Fabulous indoor pool. Elise Kalles 488-4488.

***BRIDLE PATH AREA! NEW LISTING!**
Executive home with impressive rooms open concept of kitchen and family room with skylight and walkout to patio. Teared garden and pool. Main floor oak library. Totally updated with charming stained glass windows, underground sprinklers, central air and vac. +++ $1969,000 Cheryl Graff 441-2888.

***COUNTRY LIVING IN YORK MILLS**
Fabulous bleached oak kitchen with sitting area + fireplace. Centre hall plan. Large principal rooms. Master with fireplace. Cathedral ceilings and sun deck off fabulous en suite. All designed on 67'x200' lot. Fully landscaped. $779,000 S. Bobkin/C. Graff.

***FIRST AD! EXQUISITE RANCH BRIDLE PATH!**
Sprawling 4 bdrm, latest gourmet kitchen overlooking sunken family room and walkout to south garden. $775,000 Jean Zinman 441-2888.

• THE SIGN OF SUCCESS •

LES LEVINE
REAL ESTATE CO-REALTOR
785-3000

BATHURST-EGLI... ...SOLD... LUXURY $339,000 - DALE NOBLE, 661-6108

BAYVIEW-CUMM... ...SOLD... DALE NOBLE, 785-3000, 731-3877

BATHURST-LAWRENCE
Big 3-b.r. bung., E. of Bathurst. Amazing huge fin. bsmt., 2 new bathrooms, open stone f.p.; backs onto park. $249,000. Call Dale Noble, 731-3877.

SHEPPARD COMMERCIAL
W. of Bathurst, extra-lge. bung. w. prof fin. bsmt., lge. lot; rezoning to commercial, 12-carpark. $329,000. Pauline Mack, 498-9882.

BATHURST-STEELES
Extra lge. 3-b.r. bung., w. sep. in-law apt. $216,700. Raisa Lenskis, 221-2163, 785-3000.

REAL ESTATE

Houses for Sale

Houses for Sale

Houses for Sale

AHUVA Real Estate Ltd.

BAYVIEW & GREENLANE RAVINE
Just a few left, The Most Elegant and Luxurious Living — Custom 2-storey architecturally designed, 4 or 5 Bdrms., Main Floor Family Room & Den, Fireplace, Ravine Lot, Secluded Area, plus More. JOE OR JANETTE SHULMAN 222-2003

BATHURST & CENTRE — NOW $299,900.00
Beautifully Modern Design, 3000 Sq. ft., 4 Bdrms., + Family Room, Fireplace + Library, Purchaser to choose colours. CALL ALEX LIKHTARYOV 222-2003

BATHURST & CLARK
Spotless 2 Bdrm Condo. Apt. + Sunroom, Over 1230 Sq. Ft., close to all amenities. SHULA SCHWARTZMAN 222-2003

BAYVIEW & GREENLANE $369,900.00
Custom Upgraded 2-Storey, 4 Bdrms, Family Room, Fireplace, Stained Circular Oak Staircase and Hardwood Floors, Ceramics and More. LOU SHAPIRO 222-2003

LESLIE & FINCH — $329,900.00
Lovely 2-Storey, 4 Bdrms., Family Room, Fireplace, Many Extras. Shows Beautifully. IVAN KORDA OR ANNE FRELLER 222-2003

BAYVIEW & JOHN — $339,700.00
Spacious 4 Bdrm. Backsplit, Huge Family Room & Fireplace, Completely Finished Bsmt + Wet Bar, Professionally landscaped. MIKE COHEN 222-2003

BATHURST & SHEPPARD — $319,900.00
Spotless Ranch Bungalow, Walkout, Finished Bsmt., Interlock Patio, 2 Marble Fireplaces, Beautiful 58' x 133' Lot on a Super Street, Close to all Amenities. AHUVA SIMONE 222-2003

BATHURST & CENTRE — $319,900.00 — NEW LISTING
Large 4 Bdrm, 2-Storey, Family Room + Fireplace, Super Location. Call Today. ISRAEL SHAPIRO 222-2003

BATHURST & STEELES — $294,900.00
Forest Hill "Health Model", Popular 2-Storey, 4 Bdrms + Family Room & Fireplace, Mostly finished bsmt., close to all Amenities, Irregular Lot. SHULA SCHWARTZMAN 222-2003

BATHURST & STEELES
2 Bdrm. Condo Apt., Just Been Renovated. Close to All Amenities. LUCY MELAMUD 222-2003

BATHURST & STEELES — $249,900.00
Spacious Upgraded 3 Bdrm, 3 Bathrooms, Family Room, Fireplace, Professionaly Finished Bsmt., Runnymede Home, Close to all Amenities. IVAN KORDA OR ANNE FRELLER 222-2003

YOU SAY "SELL" **222-2003** WE SAY "SOLD"

HOMELIFE CIMERMAN
REAL ESTATE LTD. REALTOR MEMBER

ANTIBES — CASTLE IN THE SKY
3 bdrm., penthouse suite, den or Fla. rm., eat-in kitch., bay window, Joe Salomon, 226-9770.

BATHURST-STEELES — SUPER 2 STOREY
$195,900. Ceramics, ultra kitch., fin. bsmnt., Joe Salomon, 226-9770.

BATHURST-STEELES — $268,900
Lg. 4 bdrm., fin. bsmnt., 4 bths., mn. flr. fam. rm., fireplace, master ensuite, Joe Salomon, 226-9770.

YONGE-STEELES CONDO
3 bdrm., 2 bths., eat-in kitch. with windows, C-A, prime location. Shelly Halpern, 226-9770.

BATHURST-STEEELES NORTH
6 bdrm., 3 bths., fam. rm., firepl., C-A, 2nd flr. laundry rm., Shelly Halpern, 226-9770.

BAYVIEW VILLAGE BUNGALOW
3 bdrm., 3 bths., in-law suite, pool-sized lot, convenient to all, Shelly Halpern, 226-9770.

BATHURST-ANTIBES
Luxury 2 bdrm., condo suite, beautiful view, appls., Stephen Bloom, 226-9770.

YONGE-STEELES
2 bdrm. + condo suite, bright kitch., balcony, ensuite, laundry & locker, close to all amenities. Adela Gertner, 226-9770.

MISTER REAL ESTATE

BAYVIEW & STEELES — LARGE PRIVATE LOT
Immaculate 4 bdrm split, large kit., family room & finished bsmt, asking $369,000. STUART FARB 224-2800

HEAVENLY COUNTRY ATMOSPHERE — YONGE-YORK MILLS
Superb exec. 2 bdrm condo, marble baths, 5 appls., balcony, west exp., pool, concierge, subway. MIRIAM ROSE 223-5100

PROMENADE — BATHURST — BUY TODAY — MOVE IN '88!
Phase I, corner 2 bdrm, window in kit, 1362 sq. ft., balcony, solarium, laundry ensuite. MIRIAM ROSE 223-5100

YONGE & SHEPPARD "PAVILLION"
Unobstructed view, marble foyer, new 2 bdrm, 14th floor, west exp. eat-in kit, over 1400 sq. ft., large solarium. MIRIAM ROSE 223-5100

BATHURST & STEELES — ASKING $159,200
3 bdrm townhouse, 2 baths, eat-in kit., finished bsmt, large quiet yard. STUART FARB 224-2800

BAYVIEW & CUMMER — $429,900
Just listed! Gorgeous 4 level backsplit, finished bsmt & rec. room, huge family rm & library, beautiful lot, 3 baths. MARLON GREEN 224-2800

BATHURST & STEELES $349,900 — JUST LISTED!
Totally upgraded 4 bdrm home, main fl. family rm & den, oak staircase to bsmt, 3 baths, over 3000 sq. ft. MARLON GREEN 224-2800

BATHURST & STEELES $234,900 — WON'T LAST!
3 bdrm, dble garage, 3 baths, family room + fireplace, act fast! MARLON GREEN 224-2800

BATHURST & ANTIBES — 2 BDRM CONDO.
Huge balcony, two 4 piece baths, immediate possession, steps to bus, plaza & synagogue. PEARLY DENNIS 224-2800

BATHURST NORTH — CONDOMINIUMS
3 and 2 bdrm units, 4 pc. ensuites, wraparound balconies, close to all. MARY FENYES 224-2800

BATHURST-SHEPPARD — 100 CANYON
Immed. poss. large 2 bdrm, spacious kit + 4 appliances, balcony, sunny south exp. Pool, move-in condition. MIRIAM ROSE 223-5100

BATHURST & FINCH — JUST LISTED
Prestigious building, large 2 bdrm condo, 2 baths, sunny mod. kit., Florida room, 8th floor, close to bus & shops. Low maintenance. LEON KOGAN 224-2800

BATHURST & STEELES — PREMIUM LOT
Large 4 bdrm, 4 baths, huge living room, bright kit., main fl. family & fireplace, air, appliances + + + Quiet crescent. LEON KOGAN 224-2800

Canada Trust Realtor

UPPER FOREST HILL
Exclusive 4 bdrm., ensuite powder rm., den, view 143' garden from living/dining rm., w/o patio, finished bsmt., att. gar., excel. location/value. Nr. school, bus, shops. To inspect call S. Banack 783-3333.

CEDARVALE — PRIME LOCATION
Bathurst-Eglinton, 3 bdrm. + tandem, shows to perfection, gleaming hardwood floor, walk to syngogue, shops, transportation. D. Abraham 783-3333.

UPPER FOREST HILL
2 stry., 3 bdrm, breakfast rm., nat. wood wainscot trim, open fire pl., income apt., att. gar., private garden, near subway, 401, schools, shops. Exclusive. S. Banack 783-3333.

BATHURST-EGLINTON
Exclusive 2 stry. 3 bdrm., breakfast rm., wood trim, finished sept. bsmt. apt., att. gar., conv. to bus, school, shops. S. Banach 783-3333.

A HAYMISHE HAVEN!
Near Bathurst above Lawrence, 3 bdrm., 2 baths, marble fire pl., mod. kit., finished bsmt., central air, spac. lot, many extras inc., clean move-in cond., walk to shops, synagogues, must see! C. Levy 783-3333.

BATHURST/LAWRENCE
$295,000 3 bdrm. bungalow, att. gar., 2 baths, finished lower, w/o to patio, 3 fire pl., lot 41 x 106, spacious, conv. to plaza, bus, schools. New on market. S. Banack 783-3333.

CONDOS — CONDOS — CONDOS
At Glencairn Subway 360 Ridelle, just listed 1 bdrm., 2 bdrm., $125,000 to $149,000, indoor pool, sauna, security.
At Yonge/Finch 2 bdrm., lux., indoor pool, tennis crt. $259,000.
At Bathurst/Finch 2 bdrm., lux. view, $169,000. D. Abraham 783-3333.

BATHURST / EGINTON
Offices to lease, over 1,200 sq. ft. + basmnt. To view call Elaine Weinberg 783-3333.

The Canada Trust Company

ALAN NEWTON

LESLIE-GREEN LANE $479,900.
• New exclusive! Magnificent Home! Approx. 3500 sq. ft. + finished bsmt, inground pool, sauna, whirlpool, extras + + +. Allen Bargman 736-1100

BATHURST SOUTH OF STEELES $325,000.
57 x 132 3 bdrm sidesplit, large family rm, finished bsmt, possible in-law apt. Allen Bargman 736-1100

BATHURST-CENTER "BRAND NEW"
$324,900. 1st ad! 3,000 sq. ft., 4 bdrm, circular staircase, hollywood kitchen, 45 ft. frontage. Maxine Povering 736-1100

2900 SQ. FT. IN THORNHILL
$324,900. 4 bdrm, 27' masterbdrm with fantastic ensuite, circular staircase, 21' family rm + firepl. Irene Bushev 736-1100

BATHURST -STEELES - BACKS ONTO PARK!
$319,900. delightfully decorated in gray & white, large family rm, huge master bdrm. Leah Gorlicky 736-1100

BATHURST-CENTRE "ROSEDALE NORTH"
$319,900. 1st ad! 3100 sq. ft., 4 bdrms, main floor den + family rm., enormous master bdrm., extras. Al Sidofsky 736-1100

LESLIE-CUMMER BACKSPLIT $289,900.
1st ad! 4 bdrms, inground pool, sauna, jacuzzi, health spa, modern white kitchen. Sharon Katz 736-1100

ROSEDALE NORTH LUXURY TOWNHOME
$199,900. 1st ad! 3 bedrms, bright kitchen with eating area, fireplace in living rm, 3 baths. Al Sidofsky 736-1100

ALAN NEWTON REAL ESTATE LTD. REALTOR

ROYAL LEPAGE

HUGE LOT + COMPLETELY UPDATED!
$525,000 Laureleaf/Steeles Understated Exterior: Overstated Interior, Tastefully Redecorated + Neutral Decor. Vendor Leaving Country, Call Warren Cooper 221-5515.

TRADING UP? MATURE AREA??
$449,900 Super 2 Storey on Kid Safe Cul-De-Sac! Huge Principle Rooms, Inground Pool, Many Extras, 4+1 Bdrms., 4 Baths, 2 Fireplaces, Much More, W. Cooper 221-5515.

31 DANBY AVE. OPEN HOUSE SUN. 2:00-5:00
$269,900 Bathurst/Sheppard, Solid Brick Bungalow, Fin. Bsmt. Apt., Mr. Lissog 221-5515.

GOT KIDS? NEED SPACE?? STOP!
$241,900 Thornhill 2 Storey, 4 Bdrms. + 2 Car Garage + Ensuite + Main Flr. Fam. Rm., June Poss'n, Call Warren Cooper 221-5515.

THIS HOME SPARK[SOLD]!! THORNHILL
$204,900 Main Flr. Fam. Rm. [SOLD]eplace + New Main Bath + Hardwood, June Poss'n, W[SOLD]'t Last, Call Warren Cooper 221-5515.

1ST AD. THIS IS A GREAT BUY!!
$159,900 1 Yr. New., 3 Bdrms. + 3 Baths + Ensuite + Cent. Air + F/Place, Pay No Maint. Fee — Freehold, Won't Last, Richmond Hill Loc'n, Call Warren Cooper 221-5515.

BATHURST/STEELES 2 STOREY
$285,900 4 bdrm, 3 bathrooms. Super lot. Heat pump. Fenced garden, close to bus, shopping. Many more extras included. Call Gerry Wapnah 221-5515.

MARTIN ATKINS LTD.
REAL ESTATE BROKER

•25 LIMCOMBE DRIVE $1,200,000
EXCLUSIVE LISTING!
Have your architect design your dream home and "CARLTON" will construct it to your specifications Leon Soberano 960-1041.

•7322 BAYVIEW AVENUE $7[SOLD],000
Magnificent 5,000 sq. ft. custom built residence. 1/2 acre of ravine and parkland. Leon Soberano 960-1041.

6 + 11 HUCKLE[SOLD]' LANE — $499,000 EACH
Stunning 120' x 150' [SOLD]. Leon Soberano 960-1041.

•35 ROCK[SOLD]AND $374,900
Bayview south of Steele[SOLD]rious backsplit. Over $60,000 of improvements. New kit[SOLD]. Leon Soberano 960-1041.

Looking for a super lot to build your dream home? If it does not exist! If all other agents have given up then for results & success call Leon Soberano 960-1041.

REAL ESTATE

Houses for Sale

ALAN UNGERMAN REALTY LIMITED REALTOR — 731-7111

RIDGEGATE — JUST LISTED!
Spacious det. 4 bdrm., lg. principle rms., fin. bsmnt., sep. nanny's qrtrs. Move-in cond. Paul Schmidt, 731-7111.

* * *

BAYVIEW & 16th — SPACE APLENTY!
Just listed! Fabulous & spacious 4 bdrm., fin. bsmnt., mn. flr. laundry, family & den, premium lot, extras! Ted Waxman, 731-7111.

* * *

ROSEDALE NORTH — EXECUTIVE'S DESIRE!
Super kitch. 4 bdrms., 4 bths., mn. flr. library + fam. rm., open concept, Jacuzzi, upgrades, 60' lot. Dillon Jones, 731-7111.

* * *

ROSEDALE NORTH — EXECUTIVE'S DESIRE!
Just listed! 4 bdrms., 4 bths., mn. flr. library + fam. rm., open concept, Jacuzzi, upgrades, 60' lot, marble. Dillon Jones, 731-7111.

* * *

SPRING FARM — LIFE IN THE FAST LANE!
Just listed! Gorgeous 3 bdrm., fam. rm., premium lot, health spa, fab. deck, extras galore! Robin Korman, 731-7111.

* * *

BATHURST-CENTRE — TITANIC TWO-STOREY
Unsurpassed! Spacious 5 bdrm., mn. flr. fam. rm. + den, premium lot. Tons of extras. A reason to move. Ted Waxman, 731-7111.

* * *

BATHURST-PROMENADE — SAY "HELLO" TO A . . .
Good buy! Immaculate 4 bdrm., combination liv/din rm., mn. flr. fam. rm., move-in cond. Marilyn Ray, 731-7111.

* * *

BATHURST-CHABAD GATE — WALK TO SHUL
Super 4 bdrm., mn. flr. fam. & laundry rm., decorated throughout, walk to shul. $279,900. Ted Waxman, 731-7111.

* * *

BATHURST-CHABAD GATE — 4 BDRMS.
Spacious mn. flr. fam. rm. with firepl., fin. bsmnt., dble gar., near all amenities. $239,900. Paula Bernstein/Bella Beer, 731-7111.

* * *

BATHURST-CENTRE — TOWNHOME
Hurry! 3 bdrms., premium location, priced for quick sale, extras throughout. Andy Reti, 731-7111.

* * *

BATHURST S. OF STEELES — 4 BD. SEMI
Ideal 1st home, loads of extras, near all conveniences. A must to see! Gerry Wener, 731-7111.

* * *

BATHURST-DREWRY — BUNGALOW
Spacious, on 60' ft. lot. Loads of extras, bsmnt. apt. Appls., close to all conveniences. Value! Andy reti, 731-7111.

* * *

BATHURST-ANTIBES — TOWNHOUSE
Bargain! 3 bdrm., fin. lower lev., appls., extras! Reduced for quick sale. Bella Beer, 731-7111.

* * *

BATHURST-WILSON — JUST LISTED!
Magnificent 3 bdrm., 2 storey, renovated kitch., near all amenities. Immediate poss.! Evelyn Pollock, 731-7111.

* * *

NORTH 'Y' — JUST LISTED!
Magnificent 3 bdrm., 3 bth. townhome. Fam. rm., 3 w/o, quiet court. Must be seen! Marilyn Ray, 731-7111.

* * *

BATHURST-WILSON — BEGINNER'S GOLD
Opportunity! Lovely 2 bdrm. bung., C-A, many extras. Minutes from TTC, shopping, synagogues. Gerry/Becky Wener, 731-7111.

* * *

BATHURST S. OF LAWRENCE — "SPECTACULAR"
Walk to Shul. Upgraded 2 storey, 3 bdrm., magnificent white kitch., in-law bsmnt. apt., won't last! Evelyn Pollock, 731-7111.

* * *

UPPER VILLAGE — OPPORTUNITY!
Lovely landscaped 3 bdrm., feat. lg. principle rms., eat-in kitch., hdwd. flrs., close to all conveniences. Gerry/ Becky Wener, 731-7111.

BRUCE SMITH REALTY LTD. REAL ESTATE BROKER

1ST AD LOWER VILLAGE RETREAT
• RAVINE/PARK SETTING $1,750,000
Unique 2 level residence on private enclave. Main level has 28 ft. livingroom with formal firepl., 21' diningrm. with adjoining famrm. & w/o to 31 x 21 ft. flagstone patio. Skylit panelled den with built-ins & hidden bar. 3 spacious bdrms., master with 4 pc. ensuite + 2nd 4 pc. bath. Custom kitchen w/brkfst. area, incls 5 built-in appls., dble sink & garburetor plus adjacent laundry & storeage room. Ground floor lower level with 28' familyrm. with fireplace & w/o thru French doors. Maid's quarters with 3 pc. + den & study with garage access. Indoor shooting & archery range + gamesrm. Truly a rare opportunity. Bruce Smith.

* * *

"CEDARVALE"
• SPACIOUS & BRIGHT CUSTOM HOME
Unique 2 storey 4 bdrm. on prime street. Superb flow for entertaining. Features gourmet kitchen with centre island bar + 7 appls. + sep. brkft. rm. Enormous familyrm. w/ 18' beamed ceilings, floor to ceiling windows, + adjacent lounge area. Lower level famrm., recrm., + maid's quarters. 4 baths include master ensuite + main fl. powder rm. C/A, triple driveway, dble gar. Bruce Smith.

* * *

FIRST AD/CITY LIGHTS - $199,900
• LUXURY CONDO-CHURCH/WELLESLEY
Spacious 2 bdrm. unit on 11th flr. livingrm & diningroom combination with w/o to balcony, master ensuite with jacuzzi + 4 pc., CAC, security system pool. Excellent cond. Esther Unruh 782-7979.

"For The Bare Facts"
480-BEAR

Houses for Sale

Forest Hill REAL ESTATE INC.-REALTOR 488-2875

CENTURY LANDMARK $1,800,000
Magnificent Victorian renov.-restoration. 3 flrs. + fin'd. bsmt. Pvt. drive, attached side gazebo off mn. flr. coach house, garage. Grand style living. ½ block from Hazelton Lanes. M. Hutchison.

* * *

YEAR ROUND RETREAT $1,500,000
Tennis w/lights, elegant & gracious 4 + bdrm. Custom home, oversize rms. thruout. Special woodwork, marble & imported parq. flrs. 2/3 acre. Sauna, 2 showers, Jacuzzi, 4 baths. M. Hutchison.

* * *

LOWER FOREST HILL — REDUCED
East of Spadina. Beautifully appointed & renovated! 5 bdrms., master ensuite. Jacuzzi, solarium w/o to deep lot. Ultra-mod. kit. CAC., Cen. Vac., Sec. Ent. house from garage. Celine Joel.

* * *

LOWER VILLAGE 240 FT. LOT
$985,000. Traditional home, 5 bdrm., beamed library, spacious ultra kit., entertainment size living + dn. room, large master, all the "musts" are here! Gloria Cole 488-2875.

* * *

DOM PERIGNON ON DUNVEGAN RD.
$970,000. 5 bdrms., 4 baths, lge. lot in prime lower village. Daytime appts. Pool-size lot. Mbr. w/ensuite & sittingrm. 2 frplcs. M. Hutchison.

* * *

LOWER VILLAGE GEM! $859,000
Charming centre hall. Eat-in kitchen. 5 bdrms. Gorgeous library on landing. Central air. Double garage. Deep lot. Eleanor Wagman.

* * *

BAYVIEW BUNGALOW $795,000
Large principal rms. Sunken living rm. Panelled den with fireplace. 4 bdrms., sep. help's qtrs. Billiard rm. wet bar. Sauna, pool. Summer possession. Eleanor Wagman.

* * *

5 PLEX $179,000. 58 ORIOLE RD.
41x173, $58,000 income, 18 appl., 6 car pkng., nr. UCC St. Clair/Avenue Rd. renov. 8 bdrms., 5 4-pc. baths. English Tudor charm. M. Hutchison.

* * *

LOWER VILLAGE $559,000
Leaded windows. Spacious living & dining rms. Mn. floor den & pdr. rm. 4 bdrms. on 2nd. Finished lower level. David Wagman.

* * *

ALEXANDRA WOOD AREA $489,000
Exceptional lot! 3 bdrm. sidesplit. Centre hall, eat-in kitchen. Mn. den. Jeffrey Wagman.

* * *

DRAMATIC PENTHOUSE $469,000
40 Oaklands, Avenue Rd./Cottingham. Upgraded luxury 2 + bdrm. w/pr. roof deck, solarium. Mrble. frplc., oak parq. flrs. 1 2-pc., 2 4-pc. & sep. shwr. 2 pkg. spaces. SW city skyline vu. M. Hutchison.

* * *

1ST AD BATHURST-GLENCAIRN
$425,000 Bright & sunny home on 61'x150' lot. Spacious 3 bdrm. Rosewood panelling, den, sauna, C.A.C., alarm + + + Cathy Kwinter 488-2875.

* * *

1ST AD! LOWER VILLAGE $379,000
220' deep lot! Charming 3 bdrm., 2 storey home. Sun-filled den on main. Eleanor Wagman.

* * *

PENTHOUSE AT ADMIRAL HOTEL!
Lake view. Walls of glass! Overlooks pool! Fabulous 1 bdrm. suite. $319,000. David Wagman.

* * *

1ST AD! CRICKET CLUB AREA!
Charming Tudor beauty. Immaculate wood thruout! 3 bdrms., F. Tandem, $319,000. David Wagman.

* * *

DUPLEX — DRASTIC REDUCTION!!
Priced to sell! Vacant poss.! Charming & bright. Wood trim. Parking. Celine Joel.

* * *

WALK TO SUBWAY FROM THIS FAB.
Forest Hill upper duplex! 3 bdrms., 2 baths, eat-in kit. 2 car pkg. $1,825 mo. Judy Silverberg.

"SERVICE IS OUR SPECIALTY"

CLASSIFIED RATES
10 WORDS $7.00
EACH ADDITIONAL WORD 25¢
SERVICES & BUSINESSES
$1.00 PER WORD
(MINIMUM 10 WORDS)
CALL
422-2528

DEADLINE: Wednesday, 4 p.m.
1 Week Preceding Issue Date
(for copy and payment)

— NOTICE —

All classified ads will be accepted on the basis of **no changes** *in copy, and* **no cancellations** *until* **after** *the first insertion.*

All classified headings and sub-headings are in alphabetical order.

ACCOMMODATION WANTED

Professional female requires a room with private bath & garage (parking). For July 1/87. Prefer Willowdale area. All replies please call 613-722-8827.

Wanted to rent, lease, sublet 3 bedroom apartment, central location, on or before July 1, 1987. Please call 787-8691.

ANNOUNCEMENTS

Research Project on missionary and cult activity in Toronto. Do you know anyone who has been involved with any groups? All replies strictly confidential. Call Rayzel 736-5178.

Notice to Song writers! Jewish music competition. Jewish Students Federation wants your music. Songs can be Hebrew or English with Jewish themes, for the purpose of an album for contemporary music. If interested please submit a tape & lyrics to J.S.F., 4700 Keele st., Downsview, Ontario M3J 1P3. Call Rayzel or David Buzaglo at 736-5178.

ELEPHANTS, FELAFEL & FUN
at the WALK FESTIVAL
May 17, 1987
It's all part of
FOCUS WEEK
A Toronto Jewish
Congress/United Jewish
Appeal
Happening!

Let Jewish Information Service help you connect to the Jewish community. 635-5600.

APARTMENTS FOR RENT

Shallmar Blvd.
Luxury spacious 2 bedroom, 2 baths, central air, pool, sauna. Immediate occupancy. $1,475.00 monthly. **Call 364-1212.**

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1 bd. avail. Call George Baron, 665-3044.

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$142,900 - Open House
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* * *

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FINCH-BATHURST
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allan BROWN

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SINGLES

The Jewish Singles Messenger
A magazine dedicated to bringing together Jewish Singles. For 1st issue send $3.00 (416) 425-6121. J.S.M., Station R, Box 555, Toronto M4G 4E1.

Metro Toronto Singles Presents: Singles Night at Pinnacle, Sheraton Centre Hotel, Thursday, April 30, 8:00 p.m. Live entertainment. $7.00. No Jeans! 222-7111.

Jewish Singles Weekend
May 21-24. Clevelands House Resort. Weekend includes golf, tennis, socials & seminars.
Metro Toronto Singles 222-7111

You are cordially invited to a formal affair . . . "Puttin On The Ritz." Wednesday Evenings, May 13th, 1987. Downtown, 322 King St. West. Cocktails commence at 8:00 P.M. Dancing and entertainment till . . . Cover $10.00. Advance tickets $8.00. Formal attire required. Tickets available at the club, or call 783-7710. A Ronnie Caplan Production.

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Saturday, May 2nd, 8:00 P.M.
St. Lawrence Market - North Building (Front & Jarvis).
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Black Jack - Wheel of Fortune — Cash Bar - Door Prizes — Fantastic Food — Special Discounts on Gift Items and Services.
Bring your friends - Lots of fun! Admission $5.00. Tickets available at door.

Beth Tikvah "Chai" Singles Group (35 and over) will have, on Sunday, April 26, 8:00 P.M. at Beth Tikvah Synagogue, 3080 Bayview Avenue, Willowdale, an In-House Panel Discussion on: "How to Live as a Single Successfully: Is It Possible?" A panel of four members of our group, headed by our Newsletter Secretary, Natalie Litwin, will present their views on this sensitive topic. Each one, according to his/her experience, will try to explain how they have faced singlehood and their approach to a situation that so much affects our lives. A question period will take place after the four presentations. Admission is: Members - $3, Visitors - $5. Refreshments will be served.

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UNVEILING

The unveiling of a monument to the beloved memory of the late **Molly Fogel** will take place on Sunday, May 3, 1987 at 12:00 noon at Lambton Park Cemetery, Hebrew Friendly Sons of David Section. Relatives and friends are invited to attend.

VACATION PROPERTIES

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FOCUS WEEK
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Business Outlook

Israel Diamond Exchange president Moshe Schnitzer (right) and Prime Minister Yitzhak Shamir.

11th term at Diamond Exchange

Schnitzer elected president

RAMAT GAN —

Moshe Schnitzer was re-elected president of the Israel Diamond Exchange for the 11th consecutive 2-year term at its recent annual general meeting here.

The renewed vote of confidence in Schnitzer's leadership of the 2,200-member exchange coincided with the announcement by the Diamond Institute that Israeli diamond exports reached $510 million during the first three months of 1987.

This 26% increase over sales of $406 million during the same period last year, indicates the possibility of a remarkable $2 billion year, compared with the record $1.7 billion in polished diamond exports during 1986, Schnitzer stated.

Prime Minister Yitzhak Shamir called the diamond industry's continuing strong performance an example for other sectors of the Israel economy of what can be achieved by private initiative, skills and devoted work, without government support or control.

In addressing the exchange meeting in the Bourse Hall, the Prime Minister said the success of Israel's largest export industry "was not based on any diamond mines in the country, but on people," the people who cut, sort, and trade the polished stones.

Kosher wine facility commences production

NAPLES, NY —

Manischewitz Wines and Champagnes recently began production at the new kosher wine facility of Canandaigua Wine Co. after receiving a certification of kashruth.

Rabbi Dr. Joseph I. Singer and Rabbi Solomon B. Shapiro, whose names are on each bottle of Manischewitz to attest to the purity and kashruth of the wine, inspected the plant and gave their certification on the production facilities to produce Manischewitz kosher wines.

Manischewitz, a top selling kosher wine, was produced in Brooklyn, NY until Canandaigua Wine Co. bought the Monarch Wine Co.'s wine division last year. Around the same time, it purchased the winery in Naples where the Manischewitz wines are being produced.

While the move to Naples caused concern about whether the wine could still be produced under kosher conditions, Singer said the move of Manischewitz production was done over a 3-month period and the wine is not only kosher, but stictly kosher for Passover.

To be qualified to produce kosher wines, there are many sanitation procedures to guarantee purity and all the wine tanks, holding tanks and other equipment has been completely kosherized.

The day-to-day operations and production will be under the supervision of two mashgichim. There will be be no production of Manischewitz wines on Fridays.

The Naples facility is expected to produce over 8,400 bottles of Manischewitz wines an hour to assure an adequate supply for Passover as well as all year round.

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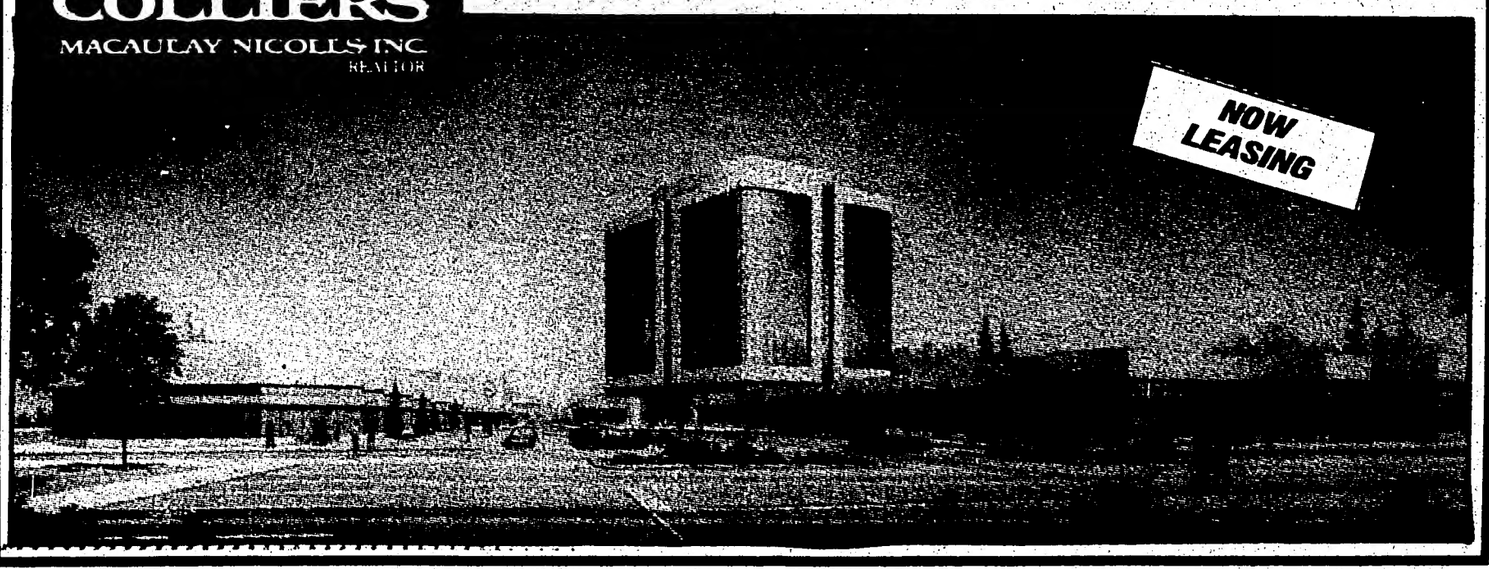

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Israel-Canada high-tech fair being organized

TORONTO —

The Canada-Israel Chamber of Commerce and Industry is organizing and sponsoring an Israeli-Canadian Convention/Fair.

The fair will provide a forum for representatives of Israeli and Canadian high technology firms to meet each other for the purpose of negotiations for technology transfer, licensing agreements, investment, research and development, and product marketing. The Convention/Fair will also facilitate new directions in trade between the two nations.

From the Israeli perspective, Technology 200 will help Israeli companies find the investment capital they require, as well as give them the opportunity to establish joint marketing ventures with Canadian companies to penetrate the North American market.

Canadian firms will be able to observe Israel's latest high-tech advances, identify unique products, and possibly license them for development and manufacture in Canada.

To date 24 Israeli companies have signed up, among them are Electo-Galil, Ormat Turbines, Sentop, Popper Technologies, Telrad, Sintel Communications, PCB Electronics and Jerusalem College of Technology.

Each country has something to offer the other and Technology 2000 is the most convenient and inexpensive way to serve the commercial and industrial needs of both nations. The Chamber sees the fair as the ideal catalyst to spur future industrial cooperation.

The fair will host 50 Israeli companies and will run for three consecutive days. It will be complemented by a program of audio-visual presentations, lectures, round table discussions, and one-on-one meetings.

The special presentations will cover areas of interest to potential Canadian companies such as trends and projections in high-tech industries, the mechanics and benefits of international joint venture and licensing agreements, the economic environment of high-technology business in Canada and Israel, government and other incentives for bilateral industrial development, and current opportunities.

Presentations will be given by prominent speakers in financial, legal and economic fields.

The fair is expected to attract 500-700 Canadian visitors, including industrialists, venture capitalists, government representatives, etc.

For further information, dates, material, and details, please contact the Chamber at (416) 961-7302.

Bank shows decrease of 9% in total assets

NEW YORK —

The total consolidated assets of the Israel Discount Bank Ltd. as of Dec. 31, 1986, amounted to 18.8 billion new Israel shekels ($12.6 billion U.S.) compared with NIS 20.8 billion ($14 billion) at year's end 1985, a decrease of 9%, the bank has announced.

This decrease resulted from a substantial part of assets being denominated in dollars and the fact that many balance sheet items were influenced by the difference between the annual increase in the consumer price index on the one hand and the stability of the new Israel shekel in relation to the U.S. dollar on the other, according to the bank's consolidated financial statements for 1986.

However, unlinked shekel deposits from the public in Israel grew in real terms by 25%.

Consolidated net income for 1986 totalled NIS 2.4 million ($1.6 million) compared with NIS 40.2 million ($27 million) for the year 1985.

The main causes for the decline in net income were a reduction in spreads permitted on local currency transactions in Israel and a freeze on bank commissions.

Net income was also affected by a change in the accounting method used by commercial banks in Israel for stating the value of partially linked securities in their financial statements.

Total shareholders' equity after adjustment for inflation was NIS 684 million ($459 million) at year end 1986 compared with NIS 726 million ($487 million) at the end of the previous year.

The decrease in shareholders' equity resulted mainly from the effect of the difference between the rise in the consumer price index and the stable rate of exchange on the Bank's investment in the capital of its New York banking subsidiary, Israel Discount Bank of New York.

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Supplement to The Canadian Jewish News, Thursday, April 23, 1987

Viewpoints

THE CANADIAN JEWISH PERIODICAL | VOLUME XV, NUMBER TWO, 1987

Free Trade In Jewish Culture

by Michael Greenstein

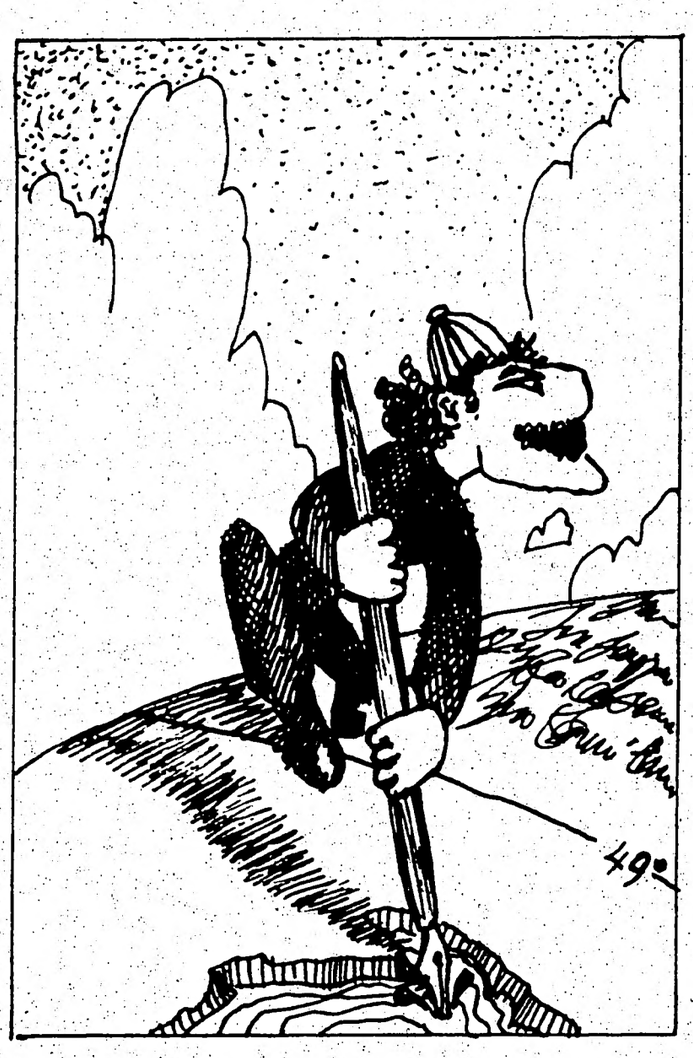
FOR every Mel Hurtig staunchly defending Canadian sovereignty, there must be hundreds of Jews eager to join in the larger American enterprise. Mordecai Richler may be the most prominent spokesman for this continental position: "Looking down on the cultural life of New York from here, it appears to be a veritable yeshiva. I won't even go into the question of Broadway or television, but from *Commentary* by way of *Partisan Review* to the *Noble Savage*, from Knopf to Grove Press, the Jewish writers seem to call each to each, editing, praising, slamming one another's books, plays, and cutural conference appearances." Instead of Broadway, Montreal offers the narrow way of Jewish-Canadian parochialism; instead of a vociferous post-modern *pilpul*, Montreal serves up the spice and pepper of smoked meat; and instead of the grand slam of New York's intellectuals with their review of books, St. Urbain's ghetto recalls the still, small voice of A.M. Klein.

While Bellow, Malamud, and Roth have acquired international fame, books by Jewish-Canadian writers rarely spill across the border. Subscriptions to *Commentary* are widespread across Canada, but few Americans read *Viewpoints*. To a large extent, the problem involves numbers: where Canadians are accustomed to multiplying by a factor of ten everything that concerns the United States, in the case of respective Jewish populations, the ratio is closer to twenty-five to one. A quarter of a million Canadian Jews cannot hope to compete in significance with millions of Jews south of the border. Another factor concerns the belatedness of the Jewish presence in Canada: not only did Jewish immigration begin earlier in the States, but Jewish culture also established itself a generation earlier. Twentieth-century Jewish writers were able to draw on a well-formed nineteenth-century American culture, while Victorian Canada possessed no indigenous literary tradition with the likes of Thoreau, Emerson, Twain, Hawthorne, Melville, Whitman, and Henry James. Compounding these obstacles is Edmund Wilson's observation that Canadian stories seem alien to the United States but not strange enough to exercise the spell of the truly exotic. No wonder, then, that Jewish writers in Canada remain invisible to their brethren to the south.

While Robertson Davies, Margaret Atwood, and Alice Munro have made inroads into the American market, Jewish writers have met with less success. Mordecai Richler is probably the best-known Jewish-Canadian writer abroad, but before examining his position, we need to return to his forerunner, A.M. Klein, for his career goes far in explaining the position of Jewish-Canadian culture within the broader North American context.

Klein's 3-Ring Circus

Leon Edel, internationally acclaimed biographer of Henry James and long-time friend of Klein, has commented that Klein "conducted a personal five-ring circus that combined novel and poetry writing, the law, journalism, politics, and speech-making. As a result, he was caught up in more conflicts than any human should ever carry." But the audience for his one-man show was far too limited and unappreciative of his talents. Indeed, his early audience



was as divided as his later personality during those final silent years from the mid-fifties to his death in 1972. Although the *Menorah Journal* published his early poems and although most of his books were published in the United States, he was disappointed when *The Hitleriad* was neglected: "the title magazine reviews are good for one's immortal soul, but for one's mortal needs give me a good spread in *Time* magazine or a proper accolade in the *New York Times*. They set the tone and all the bookstores registers echo their melody." Klein was torn between the little magazine, *dos kleine mentschele*, the *pintele yid*, and the *lamed vavnek* on the one hand, and the modern writer's ego on the other. New York, New York echoes from Montreal: Klein looked to the States for a Jewish audience, while his fellow poets in Canada (Frank Scott and A.J.M. Smith) had trouble understanding his Jewish sensibility. Two distinct, but limited, audiences, and never did the twain meet.

With the politics and polemics of Lionel Trilling, Alfred Kazin, Philip Rahv, William Phillips, Irving Howe, Leslie Fiedler, Norman Podhoretz, and about two dozen more Jewish intellectuals, New York set a highly visible and vocal tone. These cultural critics interpreted modernism and their Freudian and Marxist Jewish selves for America. Without such midwives, it is questionable whether Bellow, Malamud, and Roth would have burst upon the literary scene quite so spectacularly. In Montreal, however, Klein remained isolated, a lonely voice with inner conflicts rather than the external dialectics rampant on the bridge between Brooklyn and Manhattan. Klein rejected the broad American way of Whitman, and turned instead to the British Isles, trying to combine British and Biblical traditions, Joyce's Irish exile and East European folklore. He accused American Jewish critics of "dousing their Ellis Island smell with New England spice" and castigated them for their assimilation as "Americans by Jewish dissuasion."

Although Ludwig Lewisohn recognized him as the first Jew to contribute authentic poetry to the literatures of English speech, although his words reached Philadelphia and Chicago, and even though Knopf published his novel *The Second Scroll*, Klein in the end was disappointed. His secret, silent poet shining like phosphorus at the bottom of the sea had a profound effect on Montreal's Jewish writers who were wedged into St. Urbain's ghetto surrounded by French on one side and English on the other. Montreal's three solitudes were a very different affair from the family invasion of Greenwich Village, looking to Russia for inspiration.

Layton's Prophetic Messages

In contrast to Klein's silence, his follower Irving Layton thunders prophetic messages across Canada, Greece, and Italy, but in the United States, despite praise from William Carlos Williams, Layton has not achieved the status of an Allen Ginsberg. This most prolific of Jewish-Canadian poets deserves a wider American audience both for his poetry on Jewish subjects and more general topics. The quality and quantity are there, but serious readers are not. Layton's friend Leonard Cohen is probably better known as a folk singer than as a poet, and has sung to audiences in France and the U.S. But his poetry and two novels bear serious study at home and abroad, and along with Klein's and Layton's work give a strong sense of Montreal's contribution to North American Jewish culture.

In fiction, Mordecai Richler has done more than anyone to put Montreal on the map; after all, *The Apprenticeship of Duddy Kravitz* has even been made into a film, and Duddy himself into a national anti-hero. If Richler's sense of rhythm and dialogue make him appealing to a wider audience, his subtleties and complexities make him worthy of serious critical scrutiny. Yet most of his novels have turned away from the American mainstream to depict his life in London. Jake Hersh, the protagonist of *St. Urbain's Horseman*, returns from a failed trip to New York with the knowledge that he has created "Hersh border trouble" for the rest of his family who may wish to winter in Miami. But against the popularity of "Hart, Schaffner, and Marx" of the literary establishment, one wonders about the extent of Richler border trouble, the Book of the Month Club notwithstanding. Instead of New York, Richler gives us repetitive alternatives: "England, England," "Ibiza, Ibiza," "Ottawa, Ottawa" — other significances.

Of course, Richler's writing recognizes no boundaries, for it rises above national considerations; if the particularism is strong enough, as it is in Richler's fiction, it will achieve universal appeal. Richler has been compared with Bellow and Malamud, but his ear and pace are more closely attuned

Continued on page 2

Professor Michael Greenstein teaches in the Faculty of Arts of the University of Toronto. This is his second appearance in Viewpoints.

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SKETCHES BY ROY PIPERBERG

Editor's Notebook

THIS issue of *Viewpoints* illustrates once again the wide sweep of Canadian Jewish cultural interests.

Michael Greenstein leads off with a survey of the work of our major Canadian Jewish writers. He explains why, in his view, the "Canadian-Jewish hyphenated and marginal hybrid" as he calls it, has not been successful in penetrating the American cultural market, with minor exceptions. However, he does not think that this is a major concern, as "we must cultivate our garden before crossing borders".

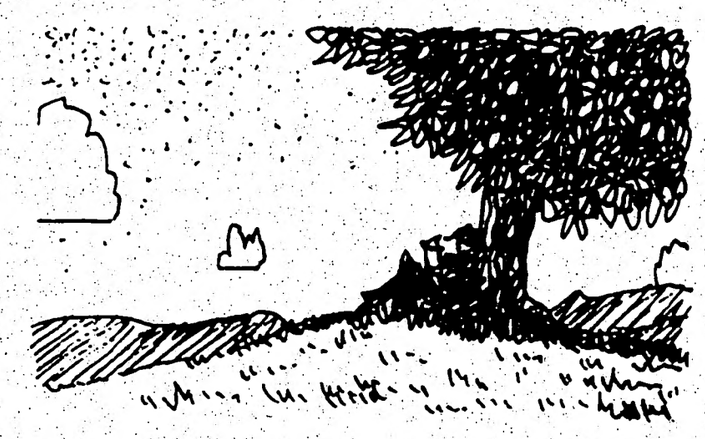
Yaacov Rabkin brings into the open the problem of Jewish emigrants from the USSR to Israel and the USA opting to return to the Soviet Union. There has been a conspiracy of silence on this problem because of the fear of potential embarrasment, if the phenomenon were publicized, particularly to those who have worked so patiently and so long to obtain permission for them to leave.

Professor Rabkin places the phenomenon in perspective and offers rational and logical reasons for what appears to us as strange, even inexplicable behaviour. He then offers some fascinating speculation on what the Soviets under Gorbachev may do to reduce applications for emigration from Russian Jews.

Professor Julien Bauer has a highly original approach to the problem of the growing demand for religious pluralism in Israel. He is persuaded that this cannot happen in Israel in the foreseeable future. Whether one agrees or disagrees, the piece makes fascinating reading, as he approaches the problem from a unique perspective.

Nadja Zajdman has sent us a charming and touching vignette about her reaction to the death of Danny Kaye and the special place he occupied in her life and that of her father.

No introduction is needed for Miriam Waddington to a Canadian audience. She has established a secure position as one of our best Canadian Jewish poets. We take pleasure in presenting a group of her recent poems.



FREE TRADE

Continued from page 1

to Philip Roth's. He eschews Malamudian fantasy and Bellow's metaphysics for Roth's racy prose. How well do Richler's pictures of Montreal stand up to Bellow's description in *Herzog*? This kind of critical evaluation, based on comparative methods, needs to be undertaken before Montreal can join the ranks of New York and Chicago, each with its own regional flavor that attains universal significance.

Once outside of Montreal, the Canadian Jewish literary landscape takes on a different complexion. Norman Levine's short stories, for the most part about his Jewish background in Ottawa and his life in rural England, have attracted little attention in the States but have had some impact in East Germany, of all places. Perhaps the simplicity of his diction and the ease of translation account for his inroads into a foreign culture; perhaps his naturalistic treatment of poverty finds a more receptive audience in communist countries. If Levine's short stories with their Hemingwayesque directness would not hold up well against the shorter fiction of Malamud, Singer, or Cynthia Ozick with their blend of surrealism and fantasy, then Matt Cohen's stories show considerable promise. While *The Spanish Doctor* could be a box office success, as serious historical fiction it, and *Nadine*, are faulty, while several of Cohen's short stories on Jewish themes demonstrate a tighter control of his subject. Since Penguin publishes Levine's and Cohen's short stories, there is no reason why they shouldn't be promoted and distributed more aggressively across the border.

Like Richler, Jack Ludwig has been eager to embrace Whitman's America and has spent most of his writing career in the U.S. Although he edited the *Noble Savage* with Saul Bellow and although one of his short stories won an award from the *Atlantic Monthly*, his three novels have made no headway south of the border. His first novel, *Confusions*, is set entirely in the States and deals with the split in identity between the protagonist's Jewish and American selves. But this satire on academic life met with enough competition from other American Jewish authors. *Above Ground*, Ludwig's second novel, is broader in scope, beginning in Winnipeg before shifting to California and the Northeast. But the American public did not take Ludwig's string of lovers to heart. His third novel, *A Woman of Her Age*, would be of less interest to Americans, but should be read in the context of other Montreal novels to round out the picture of that lively milieu.

Also in Winnipeg, Adele Wiseman's two novels, *The Sacrifice* and *Crackpot*, should be read in conjunction with Henry Roth's *Call It Sleep* and Cynthia Ozick's fiction for an overall portrait of the immigrant's life and a feminine Jewish perspective. Her unnamed city of Winnipeg is to Chicago what Montreal is to New York; and with the poetry of Miriam Waddington, Winnipeg's ghetto life deserves a place on North America's literary map and Jewish landscape. Their imagination trades freely in all directions.

Henry Kreisel's fiction between Vienna and Edmonton is unknown in the United States. Where Wiseman writes about the transatlantic theme between Eastern Europe and Western Canada, Kreisel in his two novels begins in Western Europe before crossing the prairies. As important as are his two novels *The Rich Man* and *The Betrayal* for their treatment of the Holocaust, his short stories also merit consideration. "The Almost Meeting" offers a fictional account of Kreisel's failed encounters with A.M. Klein who was his mentor by proxy. But "almost meeting" also serves as a symbol and paradigm for the entire Jewish-Canadian literary experience: instead of American assimilation, the more conservative Canadian mosaic retains a separate identity. As Canadians, these writers remain distinct from the American melting pot; as Jews, they stand apart from the Canadian mainstream. Old World almost meets New in the Canadian-Jewish hyphenated and marginal hybrid.

In his poetry Eli Mandel has also avoided the American market, concentrating instead on a sense of Canadian regionalism on the post-modern prairies. Mandel has also paid tribute to Klein as have Miriam Waddington and Phyllis Gotlieb in their verse. While Gotlieb's poetry was favorably reviewed in the *Yale Review*, her blend of childlike sing songs, Chassidic rhythms, and science fiction has not reached American ears. Our poets must be read alongside Karl Shapiro, Louis Simpson, Denise Levertov, Howard Nemerov, Adrienne Rich, John Hollander, and Allen Ginsberg before proper evaluation can take place.

The Francophone Voice

What also distinguishes Canadian from American culture is the francophone voice, and two Jewish writers in particular come to mind — Monique Bosco and Naim Kattan. Bosco's first novel won an American award and *Lot's Wife* received the Governor General's Award for fiction, but since the latter is the only one of her novels or volumes of poetry to be translated, she could not possibly cross the border. The same literary trade barriers hold true for Naim Kattan, despite his winning the France-Canada prize for a volume of essays, *Reality and Theatre*. Kattan's internationalism and multi-culturalism, explored in his novels and short stories, should pique the curiosity of Americans intent on Jewish exoticism.

As Irish leaders meet for summits to discuss free trade, Jewish writers and readers almost meet around the 49th parallel. But other parallels need to be drawn between the dozen or so Canadian Jewish writers and their American cousins. Our writers have not benefited from serious critical interpretation by scholars like Robert Alter, Harold Bloom, Geoffrey Hartman, Irving Howe, Alfred Kazin, or Leslie Fiedler, and this has resulted in an intellectual vacuum in this country. If Canadian Jewish culture is worth keeping, it must be scrutinized within a North American framework. Even more, comparative Jewish literature would include important contributions from France, earlier works in German, and contemporary Israeli and South American literature to give a fuller sense of artistic accomplishment in the Diaspora. Some Canadian campuses have Programs in Jewish Studies, but how many students are involved in studying not only Jewish writers in Canada, but also those in Europe and Israel from a comparative viewpoint? We must cultivate our garden before crossing borders. High school students read Klein's "Portrait of the Poet as Landscape," without ever encountering his balancing poem, "Autobiographical." All Jewish writers in Canada read and revise Klein, for he provided a bridge between two or more worlds, a different bridge from the one used by New York's herd of independent minds rushing to Manhattan. Jews have always been adept at crossing borders from ghettoes to cosmopolitanism, so their historical conditioning should serve them well whether or not other tariffs are lowered. With its backward glance, regional Kanada may yet remind Amerika of its immigrant roots, the spell and dream of a *goldeneh medinah*.

Viewpoints

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The Return of Soviet Jews

by Yakov M. Rabkin

THERE will be no air time for traitors here exclaimed the manager of a Jewish TV programme. I complied and was interviewed alone giving my side of the story. In fact I had no story and therefore no side of it since I had never met the few Soviet Jews who were returning to their native land. What amazed me, however, was the rage and attention their decision has caused in the Jewish and the general media alike. The TV manager displayed not only a double standard but also a poor human understanding of international migrations. Three Montreal dailies — with the notable exception of the *Journal de Montréal* where they know to tell a real sensation from a fake one — put this case of migration on the first page.

It appears that the media were deftly handled by the Soviet consulate. It had organized a press conference for the select few, thereby generating press interest in the otherwise anodyne story. All migrations in history are followed by the return of significant numbers of migrants back to their native lands. This is the story of Canada, of Israel, and other lands of immigrants. Even post-war Germany attracted hundreds of Jews who had fled that country in the face of the persecutions perpetrated by the National Socialist Workers Party. Saturated with stories about Jews trying to leave the Soviet Union, the media saw in the return to the USSR an opportunity to report a news item of the 'man bites dog' kind. I wonder how many journalists would report the story of a Rodriguez family returning to Portugal after years in Montreal even if the Portuguese consulate had bothered to convene a press conference to advertise the return.

Beside being a normal consequence of any mass migration, the return of a few Soviet Jews from North America to the USSR may signify a change in Soviet official attitudes to Jews. But above all, the return has a lesson to teach those who are concerned about the future of the Jews, Soviet and non-Soviet alike. Some returnees may be materialistic and disappointed that for them North America failed to become the 'goldene medina'. Others may long for the Russian culture which nurtured them and became an inalienable, key part of their identity. Still others may find Western permissiveness and violence too hard to cope with.

Common Trait Is Lack Of Jewish Identity

While the returnees come from a variety of occupations and social backgrounds, there is one trait that is common to all of them: a weak or non-existent Jewish identity. Despite the many efforts deployed by Jias Habad and other Jewish agencies, the returnees remained alien to the Jewish community. In the best of cases, they would use the community institutions for material support, assistance in employment, etc. Positive, let alone genuine identification with the community is rare. Many Soviet Jewish emigres keep their children away from Jewish schools. Thereby they forefeit a potential link with the Jewish continuity, which parents themselves may develop in the process of Jewish education dispensed at school to their children.

The failure to instil a Jewish identity in many a Soviet emigre is not surprising. In the Soviet Union, the identity is ethnic, or national, and is a matter of official entry: 'yevrey' on the identity card. This entry is not meant to be pejorative although it has often led to discrimination, with the significant exception of the emigration for which this entry is all but indispensable. Similarly, a Russian born in Kazakhstan or an Armenian living all his life in Lithuania retains his identity on the purely biological — rather than cultural — basis enforced by existing Soviet law. Most Soviet Jews, particularly from those territories

that have been under Soviet control for nearly seven decades, have no positive knowledge or emotions associated with being Jewish. Many actually consider their Jewishness a shameful imposition to be cast off at the earliest opportunity. The two dominant modes of Jewish identification in North America, fund-raising and vicarious interest in Israel, are not enough by themselves to keep even new generations of North American Jews Jewish. It is to be expected that they also fail to confer a positive identity on such nominal Jews as Soviet emigres.

No Nostalgic Jewish Memories

Few emigres have an attachment to Judaism which may sustain the identity of those non-observant Western Jews who at least have nostalgic memories of Jewish life of their parents or grand-parents. Soviet Jews are real orphans of history. Unless they acquire a positive Jewish identity the fate of their children as Jews is highly questionable. While the Western secular Jewish identity is sterile, it takes about two generations to dissolve — afterwards the offspring are either no longer secular or no longer Jewish — the process is more rapid for most Soviet Jews. Those few who are conscious of their metaphysical needs may become 'baale-teshuva' or, on the contrary, convert to Christianity, usually Russian Orthodoxy. Most are oblivious of this dimension in their life and simply assimilate to their surroundings. Very few bother to find out about Judaism; even fewer observe its commandments. Socializing with non-observant Jews whose own identity is imperilled hardly strengthens the Jewishness of Soviet immigrants.

When I left the Soviet Union in 1973, an admittedly copious year for Soviet Jewish emigration, the first people I stumbled upon on a Sunday morning at Vienna's Main Post Office were embittered Soviet Jews, desperate to return to the country of their birth. Their brief experience in Israel had turned sour. At that time these people were not newsworthy. Nor did they deter me from boarding a plane to Lod. Rather their plight evoked pity. Tough realities of Israeli life make more than half of North American immigrants to Israel abandon their Zionist dream and return home. This happens in spite of the fact that those few who actually consider settlement in Israel come from Jewish schools and Zionist circles. How can one expect Soviet Jews, most of who arrive in Israel ignorant of their Jewish background, to remain there in higher proportions? Yet they do remain, which is to some extent due to the national rather than religious concept of Jewish identity preserved for them by the Soviet bureaucracy. But the impracticality of return to the Soviet Union is, perhaps, the most potent factor retaining Soviet Jews in Israel. A few join their mainly Sabra compatriots who go on *Yerida* to North America and elsewhere. Over the last decade the *yordim* have tended to come from non-observant families with exclusively Israeli rather than Jewish identification, while *olim* from the West preponderantly identify with the Jewish tradition rather than with political Zionism or Israeli culture.

The impermeability of Soviet borders can cause sorrow and pain not only to those who want to leave the USSR but even to those who want to return there. In 1975 the Soviet Union signed the Helsinki Accords enshrining the right of citizens to leave their country and to return to it without hindrance. As has often been the Soviet custom, international accords do not warrant compliance simply because they happen to be signed. For years the Helsinki Accords have remained a dead letter, and those Soviet citizens who tried to take them in earnest — such as Scharansky — were brutally repressed.

Today the situation in the Soviet Union, and particularly its perception in the USSR and beyond its borders is different. The press is becoming more outspoken albeit no less controlled. Certain economic liberalizations, mainly in the sphere of services, emphasizes the spirit of evolution towards a less rigid society and a higher quality of life. Furthermore, the greater sophistication of the ruling elite suggests a greater sophistication in eventual government approaches to the Jewish question. Decreed streamlining of the exit procedures and symbolic releases of a few Zionist prisoners are likely to be followed by a campaign to improve the social status of Soviet Jews, can be particularly significant. Measures removing anti-semitic barriers in the access to higher education. The well-publicized return of a few hundred Jews from North America to the USSR fits in with this broad Soviet policy. One can easily imagine a similar plane-load of disaffected Israeli Jews of Soviet origin arriving at Sheremetyevo to complete the picture obviously sought by the Soviets.

The Gorbachev administration is intent on showing that Soviet society is no longer an 'evil empire'. This serves both internal and external objectives of the Soviet Union, such as removal of the economic lethargy and intensification of economic interchange with the West. The Jewish emigration issue has become a factor not only in the Soviet Union's economic and political relations with the West but, more recently, even a factor in the Soviet policies in the Middle East. Albeit reluctantly, the Israeli government has accepted an eventual Soviet role in the peace process on condition that a more liberal emigration policy for Soviet Jews be adopted.

In this context it is only natural for Moscow policy-makers to exploit the existence of discontent and nostalgia among Soviet Jewish émigrés. Bringing them back to the Soviet Union which many of them had fought for years to leave, was profitably turned into a media event. The new Soviet government wanted to display generosity by allowing prodigal sons home. Indeed, it complicated the more primitive, black-and-white propaganda which for years has nourished important parts of the popular campaign in support of Soviet Jewry. And, finally, the return of genuinely nostalgic and visibly repentant emigres to the USSR should make other Soviet Jews think twice before applying for emigration. Where intimidation had failed in the early 1970s the new 'kid glove' approach — in contrast to bestial brutality applied to many a Jewish activist over the years — may actually make emigration less attractive to Soviet Jews in the 1980s and 90s.

Further intelligent measures to deter emigration can be expected from the Soviets. They could make the nationality entry ('Jew', 'Uzbek', 'Russian', etc.) voluntary, basing it on the declaration of the teenager applying for an internal passport rather than on his or her biological descent. This would gradually but significantly reduce the number of Jewish members of a recognized nationality group, by making assimilation appear as a viable long-term option.

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THE RETURN
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Eliminating the nationality entry altogether would be unacceptable to most non-Russians in the USSR as this could deprive them of institutionalized legitimation. Making national identification voluntary would be opposed by a few nationalistically minded non-Russians weary of losses to their nationality group, and by xenophobic Russians fearful of contamination of the Russian nation by the possible influx of aliens. But nationalistically minded Russians should be relieved by the prospect of bolstering the steadily declining share of the Russians among Soviet citizens. If Gorbachev is to succeed in implementing even half of the ideas he has so far advanced in public, he will have imposed more radical changes on the reluctant bureaucracy than the modification in the nationality entry procedures. Such a change would have a more significant effect on the identification of Soviet Jews with Israel than a dozen inept anti-Zionist committees established by Soviet authorities.

They may also consider opening a full-fledged aliya office staffed with Jewish Agency professionals in Moscow. They may even allow prospective emigrants to visit Israel to arrange for employment and settlement and, easiest of all, establish direct flights to Israel. Combined with measures to curb official anti-semitism in employment and higher education, such policies should bring emigration to Israel to the manageable proportions typical of Canada or the United States, where intense Zionist activism has failed to lead to mass settlement of Canadian and American Jews in Israel.

Possibility Of Soviet Tolerance Of Zionist Activities?

The new public image sought by the Soviet regime may lead to greater tolerance of Jewish and Zionist activities under the condition they contain no anti-Soviet overtones. This, in turn, would remove the attractive aura of a forbidden fruit from the prospect of emigration to Israel. In alliance with the Israeli government, the Gorbachev administration could then easily succeed in persuading the United States to deny Soviet emigres refugee status. For example, by allowing emigres to retain their passports the Soviet government may severely undermine the refugee image of the Soviet Jew. In the absence of a massive relief effort on their behalf, many Soviet Jews will find it difficult to qualify for admittance to the United States, particularly if the Soviet government allows them to try their luck at the U.S. Embassy in Moscow, i.e. before they physically emigrate from the country.

Can the Soviets be expected to behave in such a rational and sophisticated manner or is my scenario good only for a science-fiction novel? While the probability of such events may not be high, they are quite possible and therefore deserve to be thought through as a viable option. Moreover, the consequences of such changes may be felt not only in the Soviet Union and Israel, but also in Jewish communities in the West. The issue of Soviet Jewry has provided a basis for positive identification with Jewish history for hundreds of thousands of otherwise passive Jews of Western countries. What will come in its stead to rally Jews to organized community action?

My reading of the new Soviet administration suggests that it is capable of bold moves in exchange for tangible benefits. The Soviet Union is gaining the self-confidence of a formidable and sophisticated power. Soviet experts on Jewish issues must realize that practical Zionism has flourished mainly under the conditions of anti-semitism. Political Zionism — from the Dreyfus trial inspiring Herzl to post-World War Two refugees streaming into Israel — is a reaction to oppression and discrimination. It is essentially an anti-anti-semitism. The new Soviet leaders realize that their grip on political and economic levers is unlikely to be weakened by well circumscribed and folklorized Zionist activities even if they result in a modest flow of emigration to Israel. Conversely, they stand to gain much if they allow such activities an official status. This is why one should be prepared if Soviet Jewish history takes a few sharp turns in the wake of Gorbachev's reforms.

Religion and State in Israel

by Julien Bauer

THE relationship between religion and politics in Israel is more and more in the news with a reported growing rift between its various religious and secular elements. Some solutions are offered by well wishers, such as separation between State and Church, or rather State and Synagogue, and religious pluralism. As interesting as these solutions may appear, they forget to take into account the specificity of Israeli society.

Separation Of State And Church

Separation of State and Church is a reality in the United States and a few other countries but is not in many Western democracies such as Canada. In Canada not only are Christian customs the law of the land (cf. shop closing on Sundays and other Lord's Day Act) but the official head of the State, Her Gracious Majesty, is also the head of a Church. Separation of State and Church is more an American principle than a Western reality.

In Israel, there is no such separation, but contrary to what many people believe, there is not one State religion, namely Judaism, but various State religions, all recognized by the State and partially integrated into it. (cf. Claude Klein, *Le caractère juif de l'État d'Israël*, Paris, Cujas, 1977). Personal status, in particular matrimonial issues, falls within the realm of religious tribunals acting as State tribunals: Jewish, Christian, Moslem, Druze and the like. As far as these issues are concerned, members of these tribunals, rabbis, kaddis, priests are State officers, part of the State apparatus (cf. Julien Bauer, *Les partis religieux comme médiateurs entre religion et politique: le cas des partis religieux en Israël*, Université du Québec à Montréal, Département of Political Science, Research Note 15, 1979). This did not happen by chance.

We do not want to present the complex linkage between Zionism as a political movement and Zionism as a religious commitment to return to the Land of Israel and the inevitable overlapping between the national aspect of Judaism and the religious aspect of the Jewish People. We wish to emphasize the external forces leading to the present situation.

As much as some want to present Israel as a purely Western State, it does not exist in a vacuum but in a environment where separation between State and Church is unknown. Middle Eastern countries, with the exception of what is left of Lebanon, have an official religion: Islam, and impose the *sharia*, the Moslem religious code, on their inhabitants, Moslem or not. Minorities, when they are not annihilated, are treated according to the old *millet* system, dating back to Ottoman rule. Minorities are both ethnic and religious and the head of the specific Church is also the political leader of the minority, recognized as such by the central government. It is therefore not surprising that, at the time of the creation of Israel, minorities, both Moslem and Christian, asked that their respective churches be recognized by the new State and integrated into it. Without such a system, they were afraid that Judaism would become the State religion and Halacha, the Jewish law, be imposed on them. For non-Jews, integration of Church and State is a guarantee of freedom.

Advocates of separation of State and Church in Israel either ignore these facts or refuse to take realities into account. Any proposition to separate State and Church would be considered by Christians and Moslems as a threat to their rights. Christians Churches, in particular, would be most vocal in their opposition to change. The Israeli government would face two choices: 1) to impose a separation on all Israeli citizens, including minorities opposed to it and ready to scream discrimination, 2) to impose a separation only on Israeli Jews, against the wishes of the majority of the Jewish population used to a system of integration between State and Church, and with two unpleasant effects: a break down in the national consensus and an accusation of racism for not treating Jews and non-Jews in the same way. If only for these two reasons, no Israeli government of whatever persuasion, regardless of any ill advised pressure from some segments of the Diaspora, can seriously entertain the idea of separation between State and Church in Israel.

Religious Pluralism

If separation of Church and State is alien to the Middle East, what about the next "solution": religious pluralism? Religious pluralism is not referred to when dealing with State and various religions, in our case, Israel and Judaism, Islam, Christianity, Bahai faith etc., but only when dealing with the various streams within Judaism. This phraseology relegates Judaism to a Church with different components. We do not wish to analyze this conception of Judaism as an institution, a church and not a way of life. We do not intend to follow the actual mode of distributing good marks and bad marks to Orthodoxy, Conservatism, Reform, Reconstructionism, Humanism, etc., but we do intend to consider if religious pluralism could work in Israel.

As we have seen, personal status is governed by religious laws and part of the State system. Each

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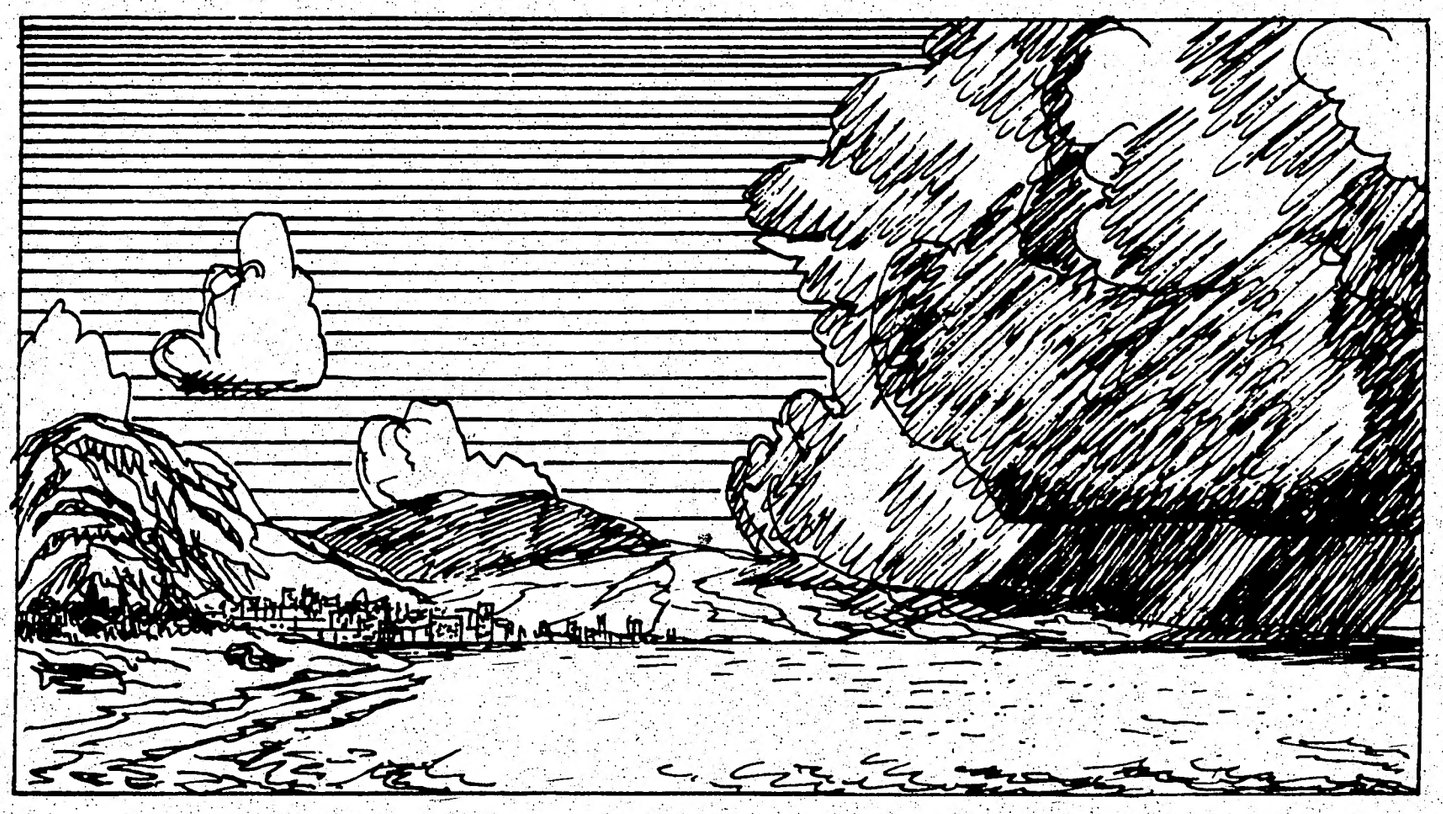


religion therefore needs religious tribunals applying specific religious laws, droit canon for Catholics, *Sharia* for Moslems, etc. For Jews, Halacha is the religious code. According to the Jewish Encyclopedia (vol. 7, p. 1156), Halacha "the legal side of Judaism, embraces personal, social, national and international relationship, and all over practices and observances of Judaism".

The question is not about the relevance of validity of Halacha but about what the law says. According to the Israeli system, only rabbis who are members of rabbinical courts can interpret Halacha relating to personal status. These rabbis, who pass difficult exams, are all Orthodox. Religious pluralism would introduce Conservative and Reform rabbis within rabbinical courts. The argument is presently going on over the qualifications rabbis must have to become officers of the State in Israel. That is the crux of the matter. In the U.S., Canada, Great Britain, France, etc., where religion is a private matter, everybody can follow his or her own branch of religion, can appoint himself or somebody else priest (cf. integrist Catholic priests ordained in France against the will of the Vatican), can interpret his faith as he wishes. In Israel, Halacha is not only a personal matter (every individual deciding if and how he eats kosher, observe Shabbat, prays, etc.), it is also a public matter directly linked to the State. When dealing with food in the Israeli army, would it be feasible to have different kinds of *kashrut*, according to the different chaplains: an Orthodox *kashrut*, a Conservative one, a Reform one (if there is such a thing)?

Tribunals Are Even More Difficult

Tribunals are a more difficult problem. Regardless of who is a member of the tribunal, the tribunal must follow the rule of law, in our case, religious law or Halacha. With religious pluralism, there would be different Halacha, one according to Orthodoxy, one to Conservatism, one to Reform. What is accepted by one would be barred by another; what is mandatory in one tribunal (such as a *get* for a divorced woman to marry again) would be useless in another tribunal; certain non-Jews would be considered Jews by a Reform tribunal and non-Jews by a Conservative or an Orthodox one. People would ask to be judged by the tribunal interpreting Halacha in a way beneficial to their interests. And what if the plaintiffs disagree on the choic of tribunals?

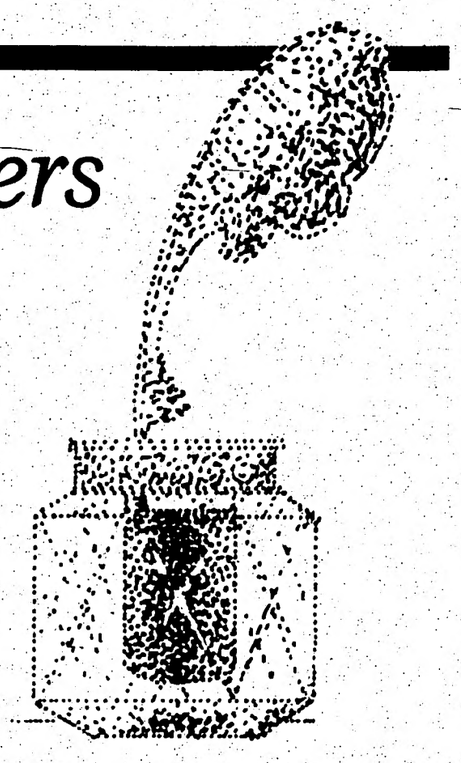
The result of religious pluralism applied to tribunals would be inescapable: the permanent separation between Jews. What is a menace in North America would become a reality in Israel. The Jewish People would be permanently and irrevocably divided in three or more groups. The spectacle offered by various branches of Christianity, especially about juridisction over the Church of the Holy Sepulcher, shows what institutionalized separation may lead to. Once again, the question is not who applies the law but what law is applied. If different laws, supported by the power of the State, are applied to Jews, they will become different Jews and ultimately a plurality of Jewish peoples.

Religious Pluralism Means Chaos

No discourse about Jewish unity can hide the basic fact that the introduction of religious pluralism in Israel would lead to permanent disunity. As long as Church and State are integrated, and we have presented the reasons they are and will remain so, religious pluralism is synonymous with chaos. We believe that Israel has enough problems of its own not to be burdened by North American Jewish ones. We believe that leaders should be made aware of the realities they are dealing with when they advocate irresponsible solutions.

The choice is between an unpleasant status quo and a permanent chaos. An imposed overall solution would be the worst answer to the problem. If we do not wish to create a rift within Judaism and the Jewish People, the only way is to displease everybody, to repudiate drastic solutions, to promote, however unpalatable it may be philosophically, a series of incremental accomodations. Accomodation within the system, and not outside of it and against it, has been a permanent characteristic of Judaism. Judaism in Israel cannot afford the luxury of pseudo-solutions such as separation between State and Church or religious pluralism and should Israelize the old Jewish tradition of accomodation.

Letters



MERCAZ: Another View

Sir:

Two articles crossed my desk within a few days of each other, both written by and about Conservative Jews. One, in Commentary (December 1986), by Howard Singer and the other by William Abrams in Viewpoint (Vol. XIV, no. 6). Singer writes about the Conservative Movement in very pessimistic terms, describing it as a "movement . . . in disarray". Singer explains that the Conservative Movement has failed in sustaining a real commitment from its members. Abrams, on the other hand, believes that the Conservative Movement is thriving. So successful, in fact, that the Conservative Movement alone can save the State of Israel. He writes: "the (Conservative Movement) . . . is the best hope of preserving Judaism in America. It must do the same in Israel". Why do two men, both Conservative Jews, have such opposing views about their movement? How do we determine which view is closest to the truth?

Abrams writes, "The theological vision of Halachic Judaism of which we Conservative Jews *deem ourselves* to be the modern heirs. . . . " (italics added). This statement reveals a fundamental schizophrenia in the Conservative Movement. I don't think that there has ever been a religious movement whose basic self-conception is so split between what is felt by its leaders and its followers. Alluding to this division, Singer quotes a Conservative Rabbi as saying about conservative laymen, "We Rabbis are their problem and they are ours. We remind them that the institution stands for something and they remind us of how little influence we have. If we talk of G-d or Jewish law, they act as if we breached a tacit understanding". While Abrams, who never claims halachic expertise, is comfortable claiming for himself and his movement the mantle of halachic Judaism, I doubt whether the overwhelming majority of Conservative Jews would identify with that statement. The Conservative Movement has failed in convincing its own people that Conservative Judaism is not synonymous with lax adherence to Jewish law. Singer writes that Jews are attracted to Conservative Judaism precisely because it is "a way of asserting Jewish identity that entails no restrictive personal requirements, and does not interfere with their social lives . . . ".

Singer would obviously find absurd Abrams' notion that the legitimate heir of "halachic Judaism" is the Conservative Movement. While, in theory, Conservative Judaism may be committed to certain halachic standards, that theory has had little impact on the day to day observance of those who affiliate with the Conservative Movement. As Singer writes, of Conservative Jewry, "Over the years the level of observance of the Sabbath and Jewish rituals central to the traditional way of life, showed an unrelenting decline".

If William Abrams' "mistakes" had ended with an exaggerated view of his own movement it would be forgivable. Who of us at one time or another does not exaggerate the value of those things closest to our hearts? However, Abrams deprecates and distorts the views of others. Besides stubbornly affixing the adjective "fundamentalist" to Orthodoxy five times in a short article, Abrams reveals opinions which border on Jewish self-hate.

Abrams writes, "Through centuries of helplessness in the face of persecution the Orthodox response was to pray, to study and to wait for the coming of the Messiah to redeem us from exile and lead us back to Israel". I am confident that if Abrams would hear a Gentile implying that even a small portion of the blame for the persecution of Jews lies with Jews, he would be the first to protest. It seems incredible that in our day the vicious stereotype of the passive and weak Jew of the shtetl can still be found in the writings of Jews. Abrams writes further: "the poor, downtrodden, securalry uneducated Orthodox Jew of Eastern Europe has become the affluent, proud, well-educated, mainly non-Orthodox sophisticated Jew of North America . . . ". I wasn't aware that being a "proud" Jew today necessitated being ashamed of the Jews who lived before us. The only "downtrodden" Jews I know are the ones who have sacrificed their identity for acceptance. The downtrodden, secularly uneducated Orthodox Jew America. To describe the Eastern European Jew as "uneducated" reveals a total lack of appreciation of who those people were and what they were all about. When Abrams writes that "most Orthodox Jews rejected it (the State of Israel) as sacreligious and heretical", he is misreading history. The overwhelming majority of lay Orthodox Jews have always supported Zionism. It is interesting that when describing the East-European Jew as "downtrodden" and "secularly uneducated", Abrams decrees them to be Orthodox as well. But when describing Zionists in Eastern Europe, Abrams suddenly discovers non-Orthodox Jews. To Abrams, everything negative about our people is caused by Orthodoxy and anything positive springs only from the non-Orthodox.

It seems that Mr. Abrams is hopelessly wed to the past. A past when people actually believed that for Judaism to survive, Judaism had to change. That idea no longer has to be debated because the facts are on the table. It is no longer true, and has not been so for approximately 25 years, that Jews raised in Orthodox homes would very likely end up living a non Orthodox lifestyle themselves. Since 1960, attrition from Orthodox homes is practically non-existent. Orthodox children, today, become Orthodox mothers and fathers raising Orthodox children. This was not always so.

When Jews first came to this continent a great rupture took place in the continuity of Jewish life. Immigrants and their children often had to choose between a livelihood and Shabbas. As young Jews no longer have to make that choice, abandonment of Jewish practice rarely occurs. As the immigrant mentality dissipated, Jews were no longer driven by insecurity to assimilate into the prevailing culture. Young Jews realize that it is possible to be one hundred percent Jewish and one hundred percent Canadian or American at the same time. The original dream of Conservative Judaism, in Singer's words, "to blend faithfulness to Jewish tradition with modernity" has come true, not for Conservative Jews but for the Orthodox. Young doctors with yarmulkes populate our hospitals, Talmud study groups take place on Wall Street; and more than one woman with a sheitl has argued a case before the U.S. Supreme Court. Tens of thousands of young men and women (who are "proud, sophisticated and well-educated") raised in non-observant homes, now count themselves among the Orthodox. The obituary for North American Orthodoxy has been written many times. Orthodoxy was considered to be near extinction. Today Orthodox Judaism is the fastest growing group of the three, ant that is a trend likely to continue as the obvious demographic realities take effect.

The focus of Mr. Abrams' article, however, is not Canadian or American Jewish life, it is Zionism and the state of the Conservative Movement in Israel. Simply put, Abrams argues that secular Zionism is dying and all that is left is the religious version. Assuming that there are religious Zionists in the Conservative Movement, Abrams maintains that it would be absurd to expect Conservative Jews to make aliya

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when Israel's religious life is dominated by a state-financed Orthodoxy. Therefore, the only way to inspire Conservative Jews to make aliya would be to break the monopoly of Orthodoxy in Israel. I would really be surprised to meet even one Jew throughout the entire diaspora who has seriously considered aliya but decided against it because of Israeli religious policy.

Abrams further implies that the reason nearly all North American aliya is Orthodox is because only Orthodox Jews can feel comfortable in Israel. Aliya from North America is almost entirely Orthodox because it is only Orthodox Jews who are in the habit of sacrificing comfort for an ideal. That ideal, is the simple notion that Israel is the best place to practice Judaism.

Mr. Abrams distorts the problems and offers misguided solutions — He writes, "Furthermore, the insistence of the Orthodox groups in Israel on forcing the hostile majority of secular, Israelis to follow at least publicly, their own ritual practices . . . ". Orthodox religious authorities in Israel cannot and do not compel anyone to be Orthodox or to do anything that smacks of Orthodoxy. A Jew in Israel can eat cheeseburgers; smoke on Shabbos; eat on Yom Kippur; not circumcize his or her sons; or convert to Catholicism. Although he doesn't say so explicitly, I don't believe Mr. Abrams is in favor of public transportation on the Sabbath, in Israel, because the Conservative Movement joined the fight against El Al's Shabbos flights.

Orthodox Rabbis control only one aspect of Israeli life — family law: marriage, divorce and conversion. That control is manifest in two ways. Civil marriage and divorce are non-existent in Israel and only Orthodox Rabbis can effectuate conversion. Abrams asserts that, "A minority of about 11% of the population who are Orthodox hold the balance of political power . . . ". While it is unclear where he gets his figures from (11% may be based on votes for Orthodox political parties), according to most estimates approximately 25% of Israeli society is Orthodox.

The problems that confront the State of Israel are serious. Despite matters of war and peace and the economy there is the issue of unity. The goal of fostering unity is certainly commendable, but how realistic of a goal is it? Beyond the need for a safe haven there has never been a consensus on why the State of Israel would exist. While the State was establishing itself, these differences did not matter much, but now that Israel is strong and free it would be unrealistic to expect that these serious differences on the basic questions of identity would not surface. These differences will not disappear and all we can hope for is civility, honesty and decency from all parties.

But a major goal of all, in the upcoming Zionist elections, is money — money from the Jewish Agency and eventually from the Ministry of Religion. A more dignified goal for Mercaz (the Conservative Zionist Movement) might be to advocate complete separation of religion and state in Israel.

Instead of asking for an equal piece of the pie to build Conservative Synagogues in Israel (a right now denied) why not propose removing public funding altogether from the already overburdened Israeli budget. If Jews, through two thousand years of exile, have been able to afford their own synagogues it seems possible to continue that tradition in Israel. I doubt whether there has ever been a Jewish community that gives less to its own religious institutions than the Jews of Israel (discounting taxes which flow indirectly to the synagogues).

Instead of pushing for acceptance of non-Orthodox Rabbis, why not propose civil marriage and divorce in Israel? In fact, there are those who are uncomfortable with the idea of foisting *kiddushin* (Jewish marriage) upon those who will not live up of its ideals. (Only those who are married according to halacha, upon committing adultery, produce a *mamzer*).

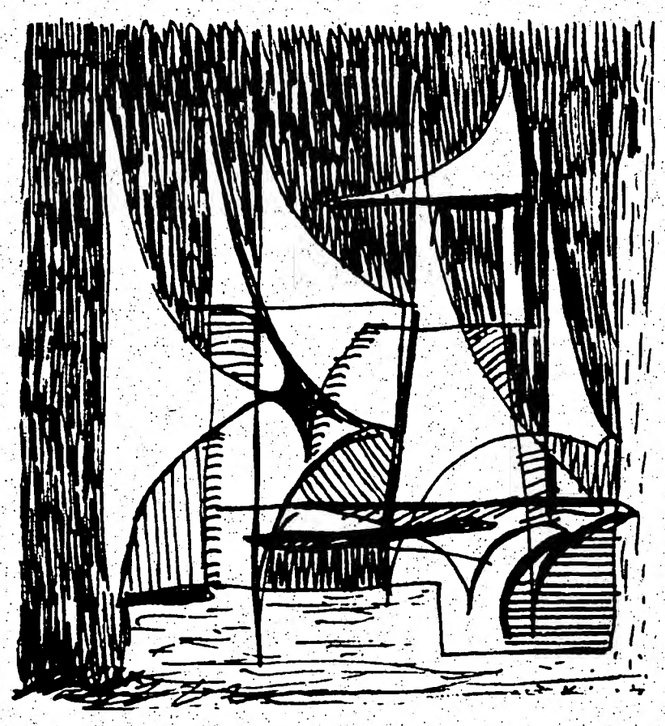
Instead or worrying about the non-Orthodox being compelled to practise Orthodoxy, why not try to make it easier to observe Jewish law in a Jewish state? Israel may be the only industrialized nation to have a six-day work week. What this policy fosters is the inevitable conflict between Shabbas and the day of national leisure activity. Having an additional day off would enhance the ability of authorities to reach compromises on some of the more vexing social problems in Israel. It would also increase the possibility that Israelis would observe Shabbas, a goal the Conservative Movement would agree to.

William Abrams writes that it should be a goal of Mercaz "to restore its (Israel's) loyalty to Israel's historic mission: to become, in modern terms, a kingdom of priests and a holy nation". For this goal to be accomplished it will be necessary for the Jews of Israel to learn the true lesson of the North American Jewish experience. That a Jew without Tora cannot survive as a Jew. That nothing can replace mitzvah observance as the *sine qua non* of Jewish identity. The Jewish people have survived 2 000 years without a state but not one moment without Tora. The only "form" of Judaism that has survived the test of times and continues to excite the intellectually and spiritually curious, is the Judaism of our grandparents.

In mid-January 1987, a local professor was on the phone with a Harvard professor who informed him that there are 3 Sabbath Services at the Harvard Hillel. One minyan numbering 30, one numbering 50, and one with 250 in attendance. The local professor was asked to guess which minyan belonged to the correct religious grouping — he refused. He was then informed that the Reform Service had 30, the Conservative 50 and the Orthodox 250.

These "250" represent the proud, sophisticated and well-educated heirs of our grandparents' Judaism.

Reuben J. Poupko, Rabbi
Beth Israel Beth Aaron Congregation, Montreal



RESPONSE from William Abrams

In his criticism of my article, Rabbi Poupko uses a buckshot approach; he scatters his pellets over such a wide area that to answer each point fully would require a whole article. I shall therefore answer them in summary fashion. First, most of his points are irrelevant, illogical or both.

He begins by charging that Conservative Judaism is "in disarray" and suffers from a "fundamental schizophrenia". Whether this opinion is correct or not is totally irrelevant to the subject of my article, which was the launching of the Mercaz (Conservative) Zionist Party. However, I may state briefly that in all religions, Jewish and non- Jewish, rabbis, ministers and priests can be found who are disappointed by the failure of their followers to live up to the highest standards of religious practice and are therefore frustrated and disenchanted. I do not see a difference in this area between adherents of Orthodoxy or Conservative Judaism. All of us know many nominally Orthodox families who do not observe kashrut or Shabat and do not even bother to join a synagogue. However, having attended meetings of the National Council of the United Synagogue for over twenty years, I can testify to the fact that the top leadership of our Movement, far from being in disarray, or at odds with the 1 100 members of the Rabbinical Assembly, are cooperating more closely each year, (with the exception of a small group of rabbis who object to the recent acceptance of women rabbis and cantors by the Jewish Theological Seminary — but these have not left the Movement).

I do not know Howard Singer's personal views, but obviously if he states that Conservative Judaism is "a way of asserting Jewish identity that entails no restrictive personal requirements", he is simply wrong. In its charter, the United Synagogue (comprising over 800 congregations in North America and is spreading into South America, England, France and Israel) states clearly that its objectives are:

> "To assert and establish loyalty to the Torah and its historical expositions; to further the observance of the Sabbath and the Dietary Laws; to preserve in the Service the reference to Israel's restoration; to maintain the traditional character of the liturgy, with Hebrew as the language of prayer; to foster Jewish religious life in the home as expressed in traditional observances; to encourage the establishment of Jewish religious schools in the curricula of which the study of the Hebrew language and literature shall be given a prominent place . . . "

Another completely irrelevant point, to which Rabbi Poupko devotes much space, is whether the Orthodox sector in North America had recently stopped declining and started growing. Obviously this had nothing to do with a Conservative Zionist Party. I will, however, state in passing that I hope that it is true. As a religious Jew, I firmly believe that the synagogue is the central institution in Jewish life and any increase in synagogue membership, whether Conservative, Orthodox or Reform strengthens all synagogues. What endangers Jewish life in North America is secularism and not the differences between our various denominations.

I was amused to read on Page 3, that "Mr. Abrams is hopelessly wed to the past", implying, presumably, that he is not, and then to find on page 6 the flat statement that "the only form of Judaism that has survived the test of time . . . is the Judaism of our grandparents". Such unabashed inconsistency is indeed refreshing.

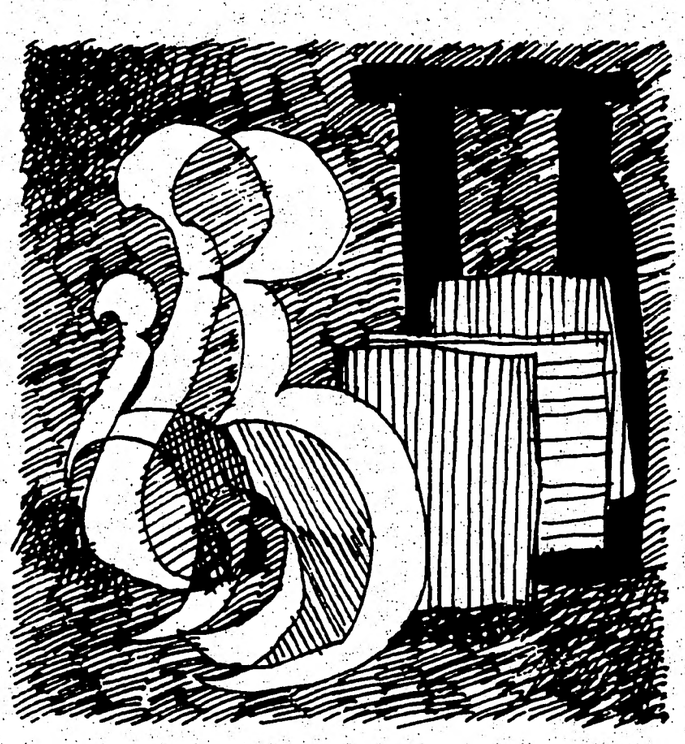
Rabbi Poupko quotes my statement that: "through centuries of helplessness . . . the Orthodox response was to pray, to study, and to wait for the Messiah to redeem us from exile and lead us back to Israel". I thought that I was making a simple statement of historical fact. How Rabbi Poupko can make the quantum leap in logic that enables him to see such a statement as "bordering on self-hate" or that I imply that "blame for the persecution of the Jews lies with Jews" is beyond my comprehension. But I suppose that a man who believes that "the downtrodden Jew was born in America" will believe anything.

More serious is the implication that I use the term "fundamentalist Orthodoxy" as a derogatory slur. Not at all. There is a difference of opinion within Orthodoxy as to whether or not Conservative rabbis, despite the fact that they graduate from the Jewish Theological Seminary whose faculty comprises some of the greatest living scholars, are to be recognized as "real" rabbis. The "fundamentalist" Orthodox rabbis insist that they are not, since they do not accept the fundamentalist view that every word in the Torah was dictated by God to Moses, and therefore is outside of history, eternal and unchanging. Conservative Judaism in its objectives asserts loyalty to the Torah and its *historical* expositions, thus enabling us to practice "openness to change within a context of loyalty to tradition". As a result these Orthodox rabbis refuse to meet or co-operate with Conservative rabbis in any way.

There is however a group of Orthodox rabbis who do work and co-operate with non-Orthodox rabbis, calling themselves "modern Orthodox". My use of the term "fundamentalist Orthodoxy" was intended to distinguish the latter from the former, precisely in order to make it clear that our quarrel is not with Orthodoxy but only with the rabbis who wish to ar-

rogate unto themselves the right to decide who is and who is not a rabbi. In Israel the fundamentalist Orthodox group is in the saddle and refuses to permit Conservative rabbis to perform any religious functions whatever. The fact that Rabbi Poupko has the "chutzpa" to offer gratuitous advice to Conservative rabbis that they should not push for acceptance in Israel but ask instead for civil marriage and divorce, is an indication that he really believes that the dedication of Conservative rabbis to Halacha is less sincere than his own.

When he finally comes to grips with the substance of the article, Rabbi Poupko makes one statement with which I concur. He writes that "the issue of unity is not a realistic goal, that the (religious) differences will not disappear, and that all we can hope for is civility, honesty and decency from all parties". I agree. However the issue that concerns us in Mercaz is not unity, but democracy. We believe that no single religious group should have a monopoly in Israel, should control all funds donated for religious purposes by the government, and should have the power to decide who is and who is not a rabbi. That is what we mean by "religious pluralism" in Israel, and it is the first plank in our platform. All Jews should have the free exercise of Judaism, no matter which branch they may decide to follow and no one should have the power to deny them this right. Our campaign to establish Mercaz is already having results: a recent article in the Canadian Jewish News reports that the Israeli Government has just increased the moneys allocated to the Conservative and Reform Movements in Israel. However, the amounts are picayune compared with the vast sums allocated to a wide array of Orthodox institutions, despite the well-known fact that by far the largest amounts raised from the Diaspora for Israel comes from non-Orthodox Jews. As I wrote in my article, we expect opposition from the entrenched Orthodox bureaucracy, but we will not be deterred from pursuing our goal. We too ask only that our differences be debated with civility, honesty and decency — and if possible, with logic rather than emotion.



...

Dear Sir,

In this article "Why We Must Do More Than Survive to Survive" (*Viewpoints*, 1987 No. 1), Eugene Kaellis suggests that assimilation and waning Jewish identity should be countered through an assertive program of proselytising non-Jews. This is completely consistent with traditional Jewish teachings, but not in the way Kaellis suggests.

According to Mishnaic tradition all mankind is bound by the Seven Laws of Noah: not to murder, steal, blaspheme, commit adultery, worship idols, or eat meat torn from living animals; and to establish a system of courts of justice. The Talmud affirms that the non-Jew who adheres to this standard of minimal human decency deserves divine approval: "The righteous of all nations will have a share in the world of eternal bliss". (Tosefta Sanhedrin 13,2).

The Seven laws are adaptable to any culture, and are ideally suited to our pluralistic modern society. They affirm the common humanity of all persons created in God's image, while at the same time allowing cultural differences to flourish. They protect tolerance by setting limits (liberal ones) to what is tolerable, and hence save tolerance from self-destruction.

Kaellis suggests not that non-Jews be converted to the seven laws, but that they be converted to the much more onerous requirements of Judaism. The suggestion demands either too much or too little.

It demands too much because it contradicts those same values that Kaellis finds attractive in Judaism, namely the tolerance of pluralism, and the priority on ethical action over right belief. Even if an active attempt to make non-Jews into religious Jews could work, it would imply that there is something wrong with non-Jewishness.

On the other hand, and more likely in practice, is the danger that Judaism will be watered down in order to market it to non-Jews. This is what occurred in the early history of Christianity. This is a strange recipe for Jewish "survival".

Instead, the emphasis should rest in converting non-Jews to the Seven Laws of Noah. This is a more realistic goal, (although a *lot* more thought will be necessary particularly from religious leaders on how this should be accomplished). This goal is also more consistent with Jewish values and tradition, and in modern multi-cultural society it is more acceptable politically. Furthermore, the actualisation of Israel's role of priest to the nations will bolster Jewish morale. What mission could be more ennobling than the one described in Isaiah (42:6,7):

> "I, the Lord, have called you with righteous purpose and taken you by the hand,
> I have formed you and appointed you
> to be a light to all peoples
> a beacon for the nations,
> to open eyes that are blind,
> to bring captives out of prison
> out of the dungeons where they lie in darkness."

After the conversion of the non-Jews to the Seven Laws has been substantially successful, *then* perhaps we should consider encouraging conversion to Judaism. But to try to teach people to love their neighbours before teaching them common decency is a sure way to fail to achieve either standard.

It is very important, though, to realize that despite his mistakes as to the nature of the mission, Kaellis is right that the vitality of Judaism depends on its grasping hold of its mission. But where is the leadership? Religious Jews pay lip service to the Seven Laws, but in practice more effort is spent in converting non-Jews to Judaism than in teaching them about the Seven Laws of basic human decency.

Michael Orr,
645 Manning Ave.
Toronto, M6G 2W2.

RESPONSE from Eugene Kaellis

Thank you for the opportunity to reply to Michael Orr's comments on my article "Why We Must Do More Than Survive to Survive" in *Viewpoints* XV:1, February, 1987.

Mr. Orr agrees that the erosion of Jewish identity is serious but opposes proselytizing, advocating instead, convincing non-Jews to adhere to the Seven Laws of Noah, at least as a first step.

If Jews could be inspired to do this, their efforts would still be continuously undermined by the very demographic, assimilationist, dispersive factors I described in my article. In other words, his approach would not deal with the problem of maintaining Judaism.

Moreover, Christians are *already* supposed to adhere to the Noachite commandments. This does not preclude a Christian theology which is trinitarian, exclusivist, supplantational, contra-Judaic, based on vicarious salvation, emphasizing creed, etc. all of which has, in my opinion, created problems for Christians, but especially, for Jews.

Pluralism exists now among Jews and has always existed. There is no reason to suppose that a substantial increase in their number by dint of proselytizing would diminish the degree of pluralism. Indeed, it would probably increase it.

Mr. Orr worries about that possibility too. He is afraid that converts would "water down" Judaism. It seems that his fear is based on the premises that there is one legitimate form of Judaism and that its degree of authenticity can be quantified. Neither of these premises is or has ever been valid. As long as the basic tenets of Judaism apply (ethical monotheism, Talmudic Method, forms of ritual observance, application of halacha, to name the more important), any additional pluralism which might result from proselytizing activity would fall within the bounds of *bona fide* Judaism. Of course, there is a risk that individuals or groups of converts could deviate significantly from acceptable Jewish practice. That risk exists among born Jews as well and, in any case has to be weighed against the risk of allowing Judaism to drift along its present precarious course.

Mr. Orr seems to think that missionizing activity is incompatible with toleration. It can be but it doesn't have to be. Canadians differ widely in their political and cultural preferences but by and large they respect different points of view. Why cannot that same toleration be applied to religion? I am actively involved in inter-faith activities and have been for decades. I have no hidden agendas and I love and respect many non-Jews, clerics included. I see no contradiction between this and my advocacy of Judaism as the religion most appropriate for Canadians in the modern period.

Finally, Mr. Orr states that religions Jews are, in effect, hypocritical, more concerned with converting Gentiles than with teaching decency. Although there can be villains among religious people of any persuasion, I can see no evidence for this generalization.

...

Dear Sir,

I have enjoyed reading the articles presented in *Viewpoints*. It adds an intellectual dimension to the Canadian Jewish News. In your more recent issue "Declaration of Progressive Judaism on its relationship to other religious movements and world Jewry" was presented.

As a member of the observant Jewish community in Canada, I appreciate the change in attitude of this movement vis-à-vis the practicing and observant Jewish community; namely the positive approach that they are developing. Judaism has always maintained that a Jew even if he has erred remains a Jew. This declaration does not smack of "some of my best friends are Orthodox Jews"; for that, the author is to be praised.

The references to authentic Judaism reminds me of "the lady doth protest too much".

I do question the ability of any body political, religious or otherwise to redefine the manner and method one becomes, de novo, a Jew.

I also question on a political and humanitarian basis the aspirations vis-à-vis Eretz Yisrael of anybody who denies the Divine origin of the Torah.

Yours sincerely,
L. Zobermann, M.D.,C.C.F.P.

RESPONSE from Rabbi W. Gunther Plaut

I am glad Dr. Zoberman appreciates the open tone of our document, although I wish he had expressed his approbation in a somewhat less condescending manner. He is, however, in error, if he believes that our position is new and constitutes "a change in attitude." It is neither. Rather, it is a public expression of a hope we have long cherished. Were it new, it would hardly have been approved unanimously.

Dr. Zoberman questions "the aspirations vis-à-vis Eretz Yisrael" of those who deny the divine origin of the Torah. If this is meant as a slap at other than Orthodox Jews it is manifestly offensive, and if he means to comment on Progressive Jews he is also uninformed. I for one believe in the divine origin of Torah, though to me, the role of the Almighty is not that of Tradition's assumption of literal transmission to Moses. I recommend to Dr. Zoberman (and other readers) the General Introduction to my commentary on the Torah, where my position in this regard is set forth in detail.

Fiction

"Daddy Kaye"

by Nadja Zajdman

ON Wednesday, March 4, Danny Kaye died. He'd contracted hepatitis as a result of a blood transfusion he'd undergone during heart surgery in 1983, and his heart gave up at four in the morning. I remember when he was hospitalized. It was just before my father died. Until then, I'd never known a world without my father, and, until now, I've never known a world without Danny Kaye. They were born four years apart and died four years apart, short of a month, of hearts so full that they burst; both, on a Wednesday. Both, I sensed growing up and now recognize, were manifestations of the same spirit.

I first saw Danny Kaye on his television show in the early sixties. I was eight. It was a revelation. Here was someone as warm and fresh and funny as my father. The identification was so powerful that I referred to him as "Daddy Kaye." When I was 12, my parents got tickets for me and my little brother to a matinée of a one-man show he was giving at Place des Arts. I was entranced by his dancing fingers, his twinkling eyes, and his witty rubber face. Later, I cut out the program cover and tacked it on my closet door, where it hung for years. Whether I was practising piano or reading in bed, Danny Kaye was always winking at me. Eventually, my mother got him a frame.

my father. It was then that I transferred my allegiance to Danny Kaye. There was a series of old M.G.M. features being shown at a local cinema. Two of the movies presented were those of Danny Kaye. There was a suggestion box in the lobby. With an assortment of multi-coloured pencils and the forged handwriting of non-existent fans, I demanded more Danny Kaye. I got it, too. I was a creative writer, even then.

On a business trip to Toronto, my father found a recording of "Hans Christian Andersen," and a double album filled with musical monologues and tongue-twisting patter songs going back 45 years. I still know "Anatole of Paris" and "Tchaikovsky" by heart. My father handed me the records, scratching his head. "Nu, ein Gott und ein Danny Kaye." End of conflict.

When I was 15, my mother took me to Broadway to see "Two by Two." Kaye played the Bible's Noah as a beleaguered Jewish patriarch harassed by a demanding God and equally-demanding children. Just before the houselights dimmed, a voice from the heavens intoned, "Ladies and gentlemen, there will be a change in the program tonight..." I gripped my mother's hand in terror, and I think I heard her heart stop. An understudy was replacing Joan Copeland, who played Noah's wife. I released my mother's hand, and we both began to breathe again. At curtain call, Kaye singled out a young actress in the cast, and brought her downstage to say hello to her parents, who were in the audience that evening.

Two years later he was back in Montreal to receive an award at an Israeli bond dinner. My mother wangled a ticket for me. Imagine, I got to spend an entire evening watching Danny Kaye eat! I also got to attend the kind of function that was one of the prime targets of my father's merciless mockery. This particular evening outdid even his wild satire. It was an anti-semite's delight of boorishness and vulgarity. At the end of the evening, Kaye rose to give what one assumed was going to be an acceptance speech. Instead, he launched into a maniacal impromptu monologue parodying the idiocies of the evening. He was screamingly funny, and everyone was howling so hard, they failed to notice how savagely they were being insulted.

Two years after that, Kaye returned to give a benefit concert with — and for — the Montreal Symphony. I couldn't go because I wasn't in the city. I got in the same evening, and in the morning read how he had entered from the rear of Salle Wilfrid-Pelletier, throwing batons at the audience. And I missed it.

I've often thought it would be interesting to compare notes with Danny Kaye's daughter. People were always telling me what a riot it must be to live with my father. They did not perceive the underlying fury that fuels great satire, nor that this radiant outrageousness is transcendence. The difference between a village idiot and a court jester is awareness, and these two court jesters were shrewd enough to mask their brilliance in controlled lunacy, knowing that, in a mad world, playing the madcap is the most creative way of staying sane. When I'd be asked what my father was like, I'd answer, "An East European Danny Kaye." The parallel took on poignant irony in the T.V. movie "Skokie," when the zany who occasionally took on dramatic roles, here, played a Survivor.

I've recently read Herman Wouk's "Inside, Outside," a celebration of half-a-century in the American-Jewish experience. The title refers to the craziness of names in a culture of double identity; example, Inside Name, David Daniel Kaminsky; Outside Name, Danny Kaye.

My grandfather did not have the foresight of Dena Kaye's — or perhaps it was desperation. Mine was a merchant in Poland; hers was a tailor who'd emigrated from the Pale. My grandfather stayed in Eastern Europe, and most of my family perished there. When her father was becoming a star on Broadway, my father was hiding in Siberia and Kazakhstan. They entered each other's orbits but once, at an Israel Bond Drive in 1949, when the refugee from Hitler's Europe approached the American entertainer, and shook his hand. Struggling to carve a new life in a new land, my father shortened it, but he left my mother, my brother, and me the legacy of his laughter. It is the same legacy his American counterpart has left to the world.

Four years ago, I envied Dena. Her father had gotten well, or had seemed to, and she would have him longer than I'd had mine. Now my sadness extends to another writer like a sister in mourning.

The final Danny Kaye performance I saw was last spring on "The Cosby Show," where he played the family dentist humouring a frightened child into having his teeth fixed. There was no announcement. He just appeared, in the second half after the station-break, the "ambassador to the children of the world" in a ten-minute cameo, and I was eight years old again.

The day after he died, The Cosby Show's scheduled episode was pre-empted, and last spring's segment re-run. This time, there was an announcement.

There are no recordings of my father, and only one brief film. Five winters ago, my parents were on business in New York. They got caught in a blizzard, and ended up stuck at La Guardia. A.B.C. camera crews were cruising to report on how people were managing in the storm. Wouldn't you know, they focused on my father... "How're you folks doing?"

"Och, Vunnerful! Vunnerful! (He called himself "Mr. Vunnerful.") "I'm here wid meine former girlfriend. (He puts his arm around my mother; she jabs him in the ribs.) We're having a great time!" And he looks directly into the cameras, as if he did it every day, extends his arms, and sings, "I love New York." We'd found out about this from a business associate in Manhattan, who'd seen the clip on the evening news. It's somewhere in the A.B.C. archives, and it's still too painful for my mother and me to track down.

On that same trip, my mother took my father to Sardi's. It took him his usual two seconds to size up the place. He scanned the autographed pictures covering the walls. When the waiter came to take their order, he roared, "Where's meine picture?! What did you do wid meine picture?!" The dumbfounded waiter gaped, trying to figure out which famous celebrity he was.

My father was not famous, and the only celebrity he knew was as a Pied Piper to his children and their friends. Now there is no "Inside," nor no "Outside," there is, only, what my father would call "The Other Side," and I have this fantasy, that when David Kaminsky reaches the other side, Abram Zajdman will be waiting there to shake his hand, and this time, he will be recognized as a kindred blithe spirit, and a chorus of jiving angels are going to be snapping their fingers and flapping their wings, while Louis Armstrong wails away as rapturously as he did in "The Five Pennies," and what mischief and merriment there's going to be, when these two saints go marchin' in.

Nadja Zajdman is a Montreal writer. She last appeared in Viewpoints in May 1986.

Poems by Miriam Waddington

NEW YEAR

In September
I send out Jewish
New Year's cards big
and fat and flowery
as wedding invitations,
they sing *shone tova*
a good year to you!

I send these fat
envelopes to all old
friends: may their
lives be as full
of folded blessing
as this day is of promises
and painted bluebirds
singing Hebrew messages
from their paper trees.

And to the dead
I send greetings too:
may they tell each other
good jokes and enjoy
long conversations
with God uner the daisied
garlands and blue canopies
of a cloudless
prairie heaven.

THE LIFE OF A WOMAN

The life of a woman
is never in tune
with the times,
she is born too early
or too late and suffers
discords interruptions
humiliations and
surprise endings.

With the life of a woman
it's like with those
green bananas I buy
in winter,
they never seem to ripen
or grow sweet,
instead they turn black,
wither and shrink
reminding me of a certain
raw and passionate love
that darkened my youth.

The one that never ripened
or grew sweet
but withered into a death
emptier and more lonely
than the freezing corridors
of subway stations
after midnight.

GREEK AUTUMN

When shall we visit
the garden of our friends
again?
When shall we again
break the walnuts
of September
and leaf through books
and argue again
about literature?

And when
in what year will we
again eat grapes
from the vineyard
of the poet's father
or drink the wine
of three harvests ago
when the forest slept
safe and untroubled
in the arms of a world
at peace?

PEACE NOTES

A leaf a flower a child
September grapes
red and white carnations
in the rain;
windborn messages
from a distant coastal
city.

Miriam Waddington of Toronto, is a well-known Canadian poet and Contributing Editor of ***Viewpoints****.*

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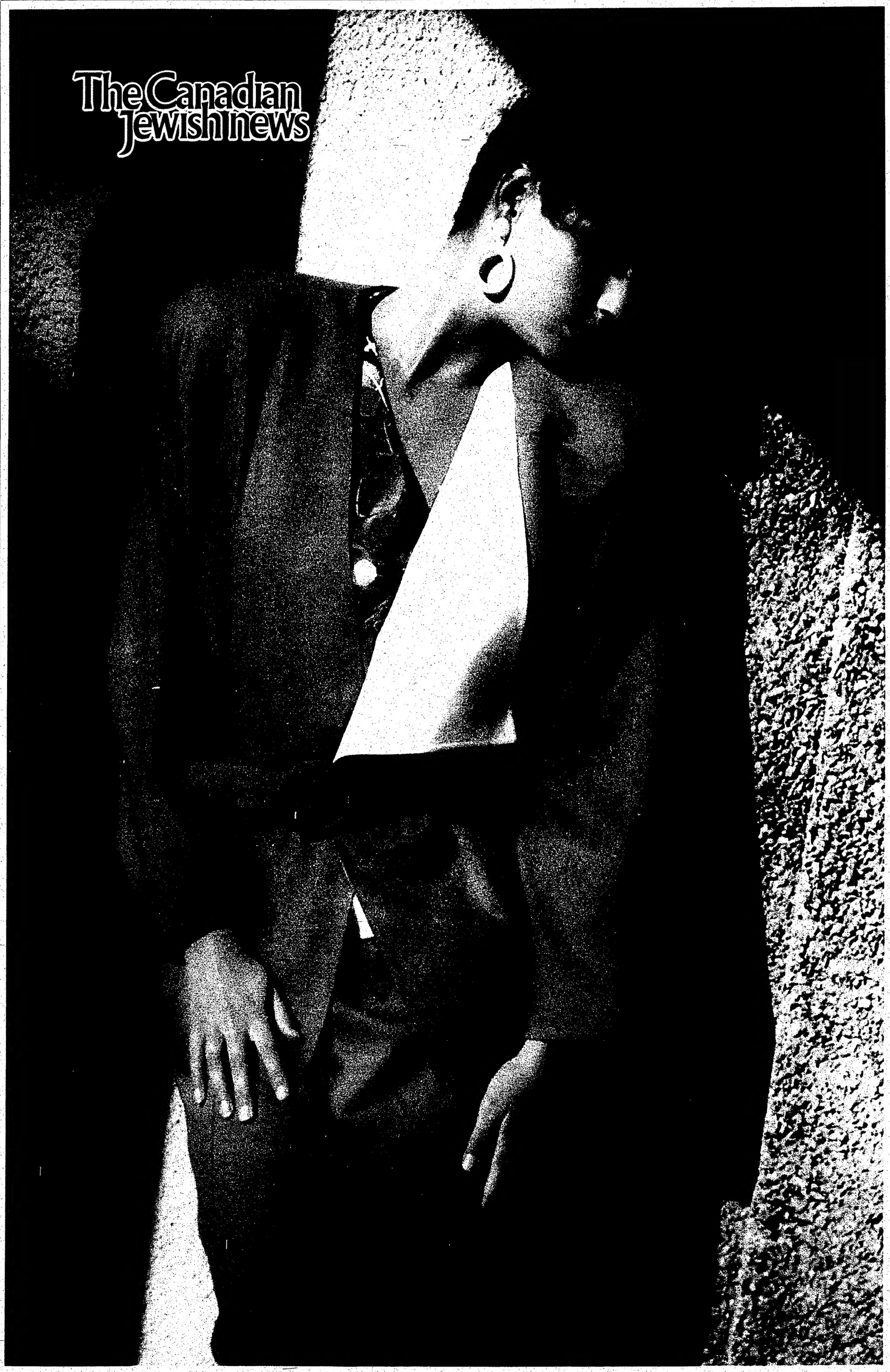
The Canadian Jewish news



Festival of Canadian Fashion — Special Supplement

Supplement to The Canadian Jewish News, Thursday, April 23, 1987

Fashion

CJN plays major role in coverage

By
LEN BUTCHER

Fashion. The word itself has an almost magical appeal. Adjectives like "new, exciting, stunning, frivolous, feminine and sexy" spring to mind, because fashion is all of these and more.

It determines, to a large degree, what you and I are going to be wearing in the upcoming season and for that reason alone, fashion generates much interest.

The Canadian Jewish News, realizing the importance of fashion to its readers, decided several years ago to do two things:

- **Include a fashion section in the paper each week.**
- **Publish a fashion supplement four times a year to coincide with each of the major fashion seasons (spring, summer, fall, winter.)**

But our approach differs from that of other publications. Instead of showing and writing about fall fashions in the spring or spring fashion in the fall, we present you the fashions as they appear in the stores.

Our philosophy is that CJN readers not only want to see and read about fashion, but if something catches their eye, would also like to buy it.

Presenting current fashion news allows them to do this and, judging by our readers' response, we have made the right decision.

To provide the latest fashion information and a well-balanced look at the fashion scene, CJN staffers and freelance writers talk directly to manufacturers, designers, retailers and salesmen representing lines from all over the world.

From their comments we can provide a knowledgeable, comprehensive report of what's "in" and "out" in the fashion world.

The CJN is proud of its fashion coverage and over the past two years we have become a major force in the fashion media.

Because of this, we are pleased to announce that for the second year in a row, we are participating in The Festival of Canadian Fashion and will be providing you with all of the Festival highlights in the upcoming weeks.

This supplement is a special Festival report and we would like to take this opportunity to salute the many fine Canadian designers, manufacturers and retailers who represent an ever-stronger Canadian fashion industry.

The eloquent simplicity of the new classics...hair as naturally lean and fit in form as the bodies of the 80s. Model Sheila Roth's hair is by Marco of Jason Kearns. (Michael Lant photo)

Convention centre a perfect showplace

Levy's dream made Festival a reality

By
LORI SMITH

In July of 1984, a group of top Toronto designers donned hard hats, stood in front of the Metro Toronto Convention Centre construction site and had their picture taken.

For Steven Levy that was the moment he knew that his idea for a festival of Canadian fashion would become a reality.

Levy, executive producer of the annual Festival of Canadian Fashion which is held at the Metro Toronto Convention Centre each spring, has travelled a circuitous route on his way to becoming a leading force in this country's fashion industry.

He admits that there is no logical reason for his current involvement in the field. "I started as a social worker and worked in the Jewish community in Montreal for many years. I returned to school in Toronto to do my Ph.D. in social work and then I set up a consulting business for social agencies, corporate accounts and so on."

It was while he was still in school that he organized the Canadian Craft Show with some partners. This craft show, now called the One of a Kind Craft Show and Sale, is a biannual event in Toronto and is administered by The Canadian Craft Show Ltd..

Levy explains that it was the success of the craft show and the fact that he knew a number of Canadian designers that generated the idea for the Festival.

"We started to talk about the idea of putting together a craft show or some kind of show with booths and things for designers. Unfortunately, at that time there was no venue in Toronto. There was just the C.N.E. grounds and we felt we needed something more glamorous."

When the opening of the convention centre was announced, he sold his business, and he and his partner, Martin Rumack, booked space in the new facility for the Festival. But it wasn't until the picture of the designers was taken that he felt sure the Festival would become a reality.

"When we started it was an idea. I would say, 'Oh, we're going to have booths on this side. We're going to build a huge runway and a giant bank of video monitors and we're going to get video.' And everyone would say, 'Yeah, that sounds really good.' But in the back of my mind it was 'Where are we going to get a huge runway?' 'Where am I going to get all these booths?' "

Dorit Leo, the Festival's first employee, came up with the idea of the picture. Levy says that he knew for certain that the Festival was going to take place when he saw the result of that picture -- a group of smiling designers who had listened to him and believed in what he was saying.

"Those designers had always been pushing and promoting fashion, and when I looked at the picture of them outside the unfinished convention centre, it was almost like a movie where they would fade out from the picture of the unfinished centre to a picture of the finished centre and a bunch of smiling designers all dressed up."

Levy and Rumack launched the Festival in the spring of 1985. What they created was, and remains, an event to celebrate and promote the Canadian fashion industry.

This year the Festival will feature over 600 participants, 27 fashion shows including three midnight shows and presentations and displays in the fields of fashion photography, illustration, video and editorial writing.

"You get a sense that we're covering Canada from coast to coast, low-end to high-end and crazy-funky to classic. There's something for everyone. That's what the Festival is -- it's a people's Festival and I'm going to fight for that. The people have the right to see what they're going to be wearing."

Levy says that he got into the business to democratize fashion; to let the public in on the industry.

He explains that in the free market the consumer is holy and must be treated with care because at the flip of a switch they shift from one product to another,

[Cont'd on page 3]

The feminine look in an organza and jersey flamenco gown with appliqued flowers and butterfly sleeves from Stephan Caras.

H.J. CORRI

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Fashion

Positive side of Festival pleases fashion industry

[Cont'd. from page 2]

making or breaking a company.

"If I was in the manufacturing or design sector I would do what General Motors, Coca-Cola and all the other big companies do and I would take my message to the street because in one respect the retailer can't and won't promote you the way you want to be promoted.

"What makes the Festival nice is that for those designers who are doing their own shows, you can see for the first and only time in the whole year an entire collection. You can see an entire collection of Alfred Sung, an entire collection of Emily Zarb, the entire Clothesline collection, the entire Fiona Duncan collection or the entire Mr. Jax collection. I mean where can you and I go and see 150 garments, co-ordinated, dressed and looking great coming down a runway?

Watch reaction

"Even if you're a buyer and you go into a showroom and see all the clothes sitting on a vertical, it's not the same as seeing them in an atmosphere. And what also makes the Festival unique is that a buyer sitting there can see the reaction of 5,000 people -- it's a market test before the product is even in the magazines or the stores.

"No one in the world is doing this. The French aren't as smart as we are. I think this concept is, and I say this with a little bit of humility, a small, brilliant idea in marketing."

He says that the Festival is a fashion-forward event which gives the public, press and buyers a great opportunity. But, he adds, many people in the trade would rather criticize it than support it.

"Canadians are funny folks because often they would rather go to a funeral than to a wedding; they'd rather feel bad than good; they'd rather be sceptical than optimistic. And anything new in this country tends to be looked at with less of a pat on the back kind of entrepreneur and more of a 'it's not going to work' attitude."

Levy explains that he feels that some members of the fashion industry have underestimated the influence of the Festival and the opportunity it presents for promotion and assuring a future share in the fashion market.

He believes that a revolution is occurring in the industry: That the secret of success and the future of the industry rests with businesses that go after a vertical age market. Club Monaco, a store that offers something to people of all ages, is one such business.

"From design to consumer with no interference is basically their credo and I think the trend will be to more vertically integrated businesses."

He says that it is the new entrepreneurs, who understand the power of marketing and think young, that are going to save the industry.

"There's always been a very, very tight bond between the buyer and the seller and they've kept it as kind of a closed thing only letting the press in once in a while at showings. And when I said 'democratization' earlier, what I meant was that there are five important links in the fashion chain, which is like any other environmental lifestyle chain in that if you damage one link you ruin the chain."

Levy explains that the first link is the person who designs the product. The second link is the person who manufactures the product. The third link is the retailer who buys the product, and the fourth and fifth links are the consumer and the press. If any of those links are weakened, the entire chain is weakened.

He says that when the Festival was organized they identified those links and the decision was made to target those areas along with smaller links such as fashion photography and fashion video.

"We wanted to create stars; create a celebration of fashion and focus on the links all the time. We wanted to get away from the trade show which is just buyer-seller because the press isn't all that interested in it and the consumer doesn't even know about it."

He explains that as a private company they could have produced a trade show rather than the Festival. But, he adds, the Festival contains elements for the trade, public and press — a concept that doesn't go down easily with some people who would prefer to see it simply as a trade show.

What we were saying three years ago is that the Festival is a promotional opportunity. Who can write orders in a 10 by 10? Don't try to do what they do in New York at the New York Pret. New York has its habits. Paris has its. Let's create our own way of doing fashion in Canada."

The Festival has become Canada's way of doing fashion and measured by the standards Levy, himself, set for the event, the first two years have been successes.

He gives the events a 96 percent for creating a greater awareness of Canada's fashion product and for creating more media involvement and attention.

There's no doubt that the future will see a number of changes in the Festival: Changes that will reflect the players and development of the Canadian fashion industry itself. In fact, the event has already undergone some significant policy shifts.

Levy explains that they started off as a Festival that would celebrate and promote the Canadian fashion industry. An aim that meant the products presented at the event had to be made in Canada. However, after the first two years, they found that rule difficult to live with because the realities of the economy and industry necessitated the off-shore production of many garments.

So, this year, the

Changes made

Festival's doors have been opened a bit more and products were welcomed into the show as long as they had been designed in Canada. Levy reports that as a result of this change, companies like Thalie, Simon Chang and Mr. Jax have become major participants. And, he says, next year an even greater change may occur.

"I think that next year we're looking at inviting one or two other countries. Maintaining a Canadian theme but opening it up to France and Italy or Germany and Britain or whatever.

"And the reason for this is that I think the time has come for the Canadian industry to stand a little more on its own two feet. We've done what we could to protect people but we're certainly not the Ministry of Culture. We are a private company whose bottom line is as important as any other corporate bottom line and towards that end, we've been asked by many companies, that are not Canadian but employ many Canadians, to participate.

"So I think what will be exciting in the future will be to see some of the big international fashion designers participating in Toronto for the first time. That will bring a lot of international attention to the fashion scene in Canada because the media will be interested in what they are doing. I think it will be great."

Classics and neo-classics: An elegant triple-strand pearl choker with diamond-shaped acrylic pin is shown with hand-painted applique, leather and rhinestone accessories. All by Jane Hall Inc. (Ronny Shinder photo)

Cover photo

Brian Bailey for Bernard Cowan Co. presents a 2-piece suit of cool wool with silkique blouse. Available in Toronto at Lady Ames, Holt Renfrew, Chadwick's, Lipton's and Margo's Career Miss and better stores across Canada. (Myron Zabol photo)

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Excellent response

BC has high praise for Festival exposure

By
KAY ALSOP
[STYLE]

VANCOUVER —

With plans — and designs — already drafted and in the works, British Columbia is well on its way to participation, again, in the Festival of Canadian Fashion.

A group comprising fresh young talent and seasonal performers is working hard to come up with a presentation that will literally "stop the show." The effort is well worth while, say two of the group who took part last year.

"The exposure was wonderful," says Mary Van Osch (coats, jackets, skirts). "I'd been selling in the western provinces before then, but after the festival I got substantial orders from people who wouldn't have become aware of me."

"The benefits are great," says Julie Shilander (The Knitwear Collection). "I had calls from buyers and press in different parts of the country that I wouldn't have been able to contact myself. More specifically, I picked up my first three accounts in the Toronto area (Linda Cherry, Studio 267, Garbo's). The Festival shortened the time it would take to make a statement in that area."

Presence grows stronger each year

"British Columbia was the only province, other than the host Ontario, to support the Festival in its first year.

Our presence since then has grown stronger every year," says Patricia Seltzer, provincial industry development officer.

Seltzer who, along with the minister of economic development Grace M. McCarthy, will head up the provincial group taking part in the Festival, is disappointed that no corporate sponsors have volunteered to underwrite costs for Pacific coast designers or manufacturers.

"They (Dominion Textiles, Eaton Centre, Flare magazine) have focused all their attention on eastern designers.

"Well, admittedly, when B.C. participated the first year it was an unknown. But since then we've gained international recognition. It seems to be a question of proving, and proving, and proving."

A look at Julie Shilander's knitwear collection.

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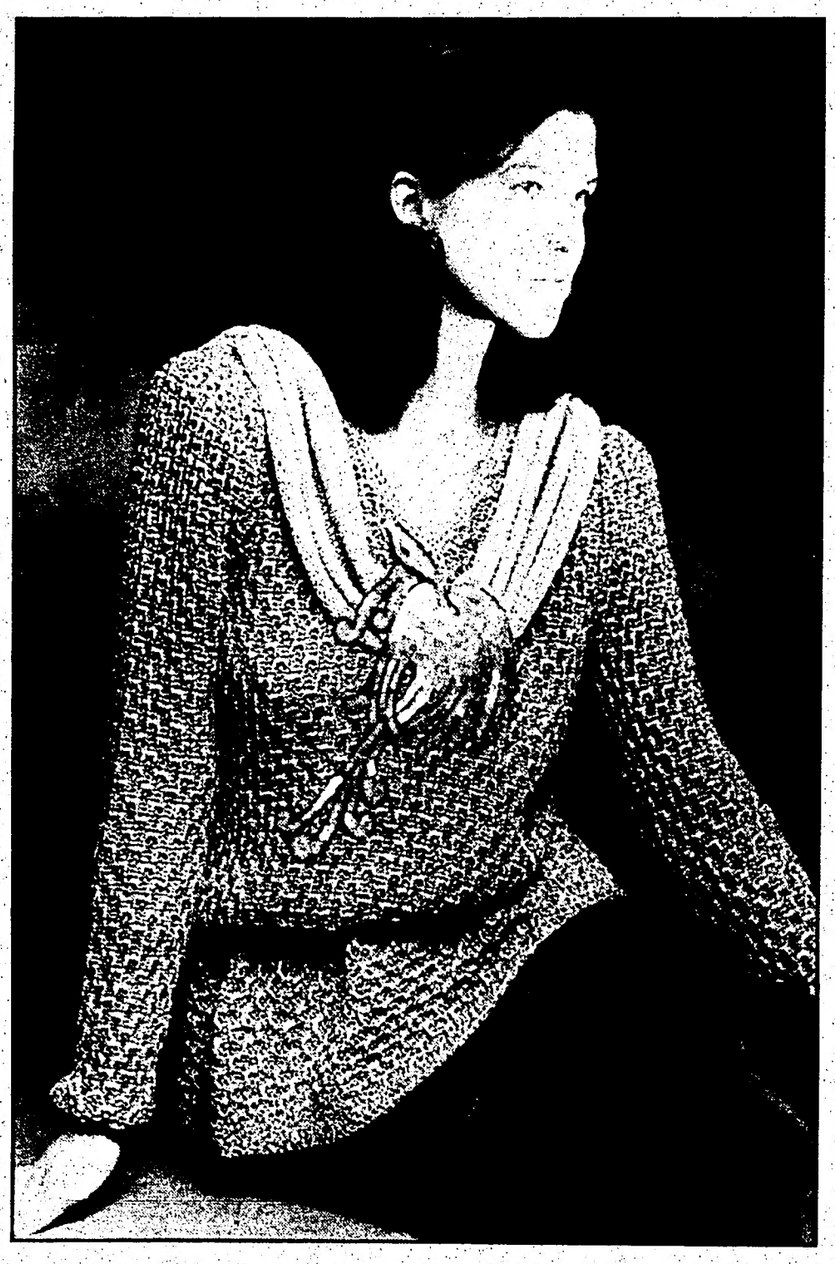

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Photo Walter Singh Make-up Malcolm Parkes Agency Hair Gideon Tuxedo

Winnipeggers get MAD at critics

By
MYRON LOVE
[STYLE]

WINNIPEG —

Winnipeg has been known for years as a strong garment-manufacturing centre. The impression is that this is a good outerwear place but, when it comes to fashion, it's nowhere.

One group of smaller Winnipeg fashion designers reacted against this negative image by forming the Manitoba Association of Designers, M.A.D.

"We want to change this image, to let people know what is really happening here," says Alan Einarson, M.A.D.'s past secretary.

M.A.D. was started in October, 1985, by five people in the industry, including Sheila Henry and Frank Kovitz, civil servants representing the federal and provincial governments and working with Winnipeg's garment industry.

The organization was opened to general membership about a year ago and now has 50 members, although not all are active designers and several are designers in areas other than the garment trade.

"We have three active, full-time members," says Meghan Gray, the association's treasurer and a partner with Einarson in Trace Design Co.

"Many of the others are associate members who may not be making their living entirely in fashion design."

Trace Design is typical of M.A.D.'s membership. The 4-year-old company employs four or five workers to produce its line of Trace sportswear and of Wade Gray dresses and evening wear which was introduced last year.

"Our Trace line is a medium to upper price, contemporary, fashion forward product," says Gray.

"Our new Wade Gray line is more expensive than Trace, more classic with a twist."

The small company sells its lines nationally through Mannequin retail stores. Gray and Einarson have eight accounts in Toronto and sell in Vancouver and Winnipeg as well.

"Most people involved in M.A.D. are small like us," says Einarson.

"When we started M.A.D., we didn't realize how many small designers there are here. As we become better known, we receive more and more calls. A lot of people are interested in the industry, but don't know how to get involved."

"There are a lot of designers in the city doing this part time while working at other jobs during the day," says Gray.

"There are those with small regular clientele or who run small boutiques which carry alternative clothing. They are very good."

M.A.D. is not for Manitoba's large garment manufacturers. It is meant to provide a vehicle for medium and smaller companies and individuals in the trade to come together, get to know each other and promote themselves more effectively through a united voice.

An organization such as M.A.D. is also better able to procure government assistance than an individual, small scale designer.

For example, a DRIE grant to M.A.D. enables four local designers to display their fashions at the 1986 Festival of Canadian Fashion, and four designers will also go to this year's Festival under the M.A.D. umbrella.

"We are trying to encourage our membership to be more aggressive in their marketing, to look beyond their own backyard," says Einarson.

"That's why we feel the Festival is so important to us. Last year, we had a good response. We changed some views about fashion in Winnipeg."

Que. fashion industry plans to join forces

By MARILYN MORLEY

[STYLE]

MONTREAL —

Quebec is on the way up again — as far as fashion goes — following the untimely closing of the Mode Montreal resource centre soon after the disappearance of director Christian Paquette.

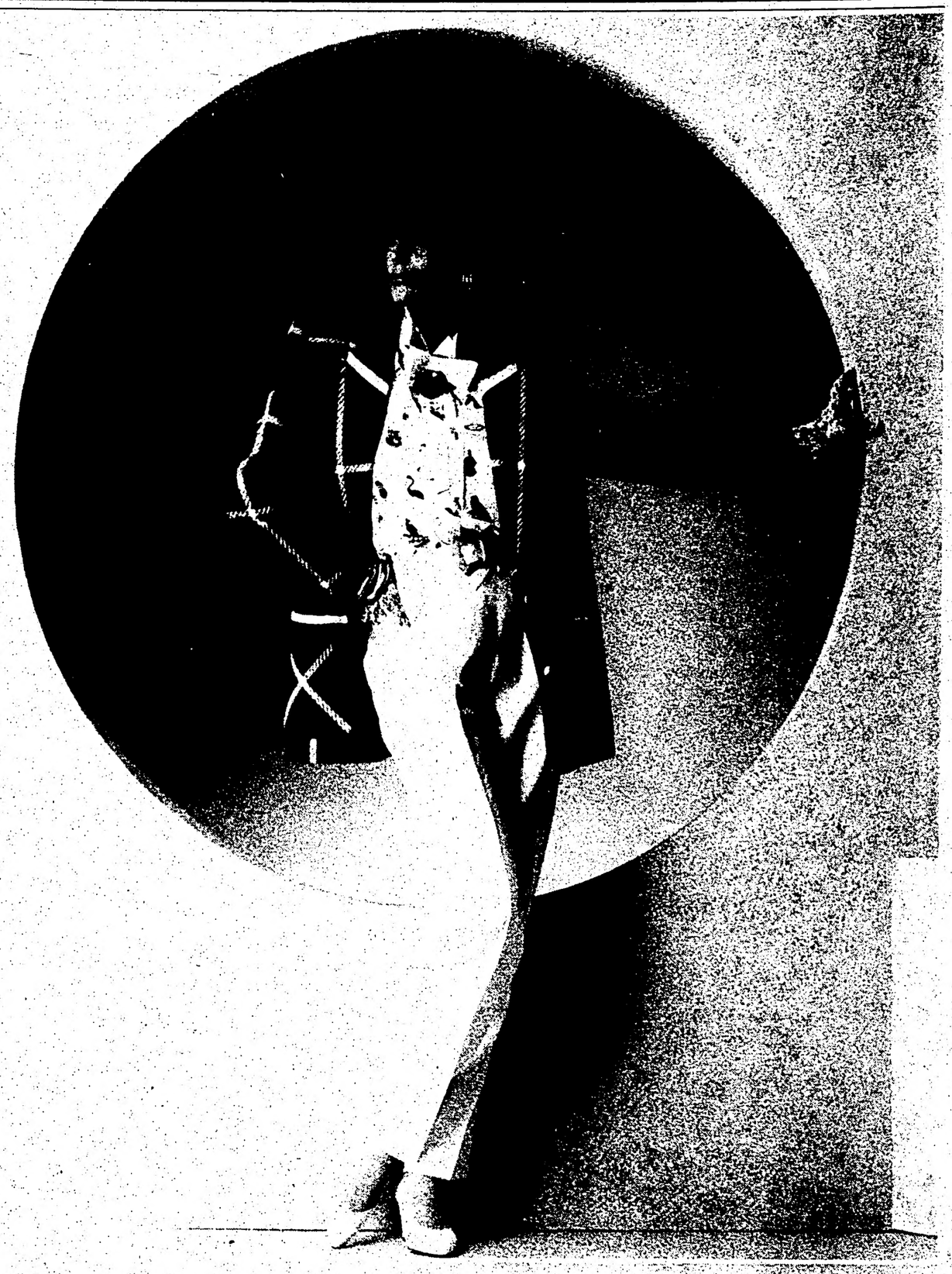
The provincial government has set about a grand reorganization of Quebec textiles, manufacturers and designers with the aim of unifying them into one cohesive marketing unit.

Meanwhile Quebec has regrouped its forces in sufficient numbers to represent the province in an impressive way at the upcoming Festival of Canadian Fashion in Toronto. Marc Lamontagne, currently executive director of the Quebec Apparel Productivity Centre, is optimistically looking for 25 designers and manufacturers to represent the province. He has 17 signed right now. Among the 17 are Jez Sportswear, Corwick, Ocean Pacific, Santana, Debbie Shuchat, Irving Samuel, Maryse Roye, La Femme en Soie, Linda Morriset and Giuseppe Spinelli.

According to Lamontagne, the goal of the participators is as always to promote Quebec fashion, to show that they can and do utilize high-technology and to illustrate, by being there, that they can market their skills as well as the next. To that end the group, still split into various committees at this stage, has arranged a Quebec evening for April 23, comprising a traditional fashion show at 8.30 p.m., a designer show for 10 p.m. and, in between at 9 p.m. a cocktail reception offered by the Quebec provincial government in Ontario.

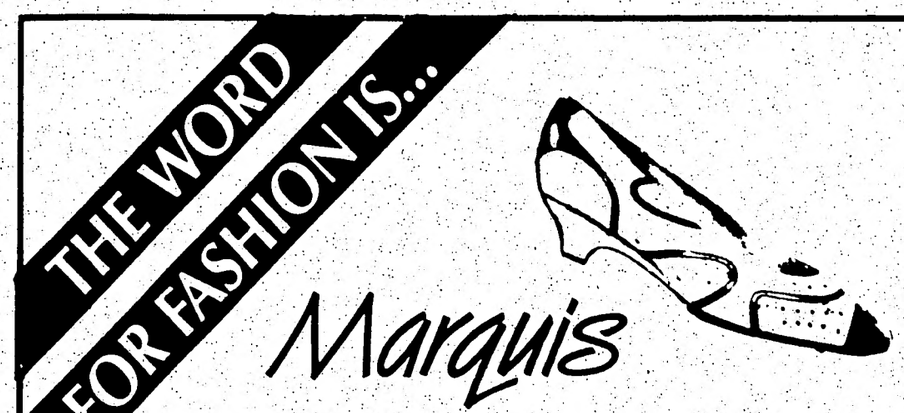
Priority for inclusion in the shows will go to Quebec booth participants but, says Lamontagne, the group is more than willing to include Simon Chang and Jordache, for example, if there's room.

With the advent of the unification, says Lamontagne, marketing will play an important new role. This is just the first step. "After all," he says, "they call it the Festival of Canadian Fashion. How could it be Canadian without Montreal?"



Designer Simon Chang combines a boxy blazer and fashion pant in copper and white with a 100% silk shantung blouse.

Sweaters and slacks of lightweight fabrics are the look for spring.



Fashion

Striped fitted skirt worn with single-breasted tailored jacket with back tuck detail, worn with a long sleeved fitted top. From Selina.

Romantic evening looks

Styles to suit every woman

To write that a particular season has "something for everyone" has become a truism of the fashion business. But the trouble with truisms is that they are frequently based on the truth and this season there are, quite literally, skirt and jacket styles to suit every woman.

A-lines; full circle looks; dirndls; pleated designs; straight skirts that fall to above the knee, to the knee and below the knee; minis; draped styles and maxis that graze the ankles are all being offered this spring and summer. One of the newest styles is a short, full, "cheerleader" skirt that falls to the knee. But, popular, prevalent designs include long, flowing, Out of Africa skirts and the denim mini.

A similar multitude of jacket styles exist. Today women can choose from among long, fitted jackets, waist length blousons, bolero styles, cropped Chanel-look designs, boxy blazers, unusually shaped and fitted jackets, peplumed styles and, of course, traditional suit jackets.

Given these fashion options and the number of colors that they are available in, no woman need be out of style. And, as an added fashion bonus, the crinolines and petticoats that are popular this season transform many of the skirts into romantic evening looks.

Mariola Mayer presents linen/flax pinstripes in a collarless jacket, loose pants, slouchy coat.

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Fashion

Islands, Africa inspire spring/summer footwear

By
LORI SMITH

Bows, tropical colors and metallic trims and washes are some of the key features of this season's fashion footwear.

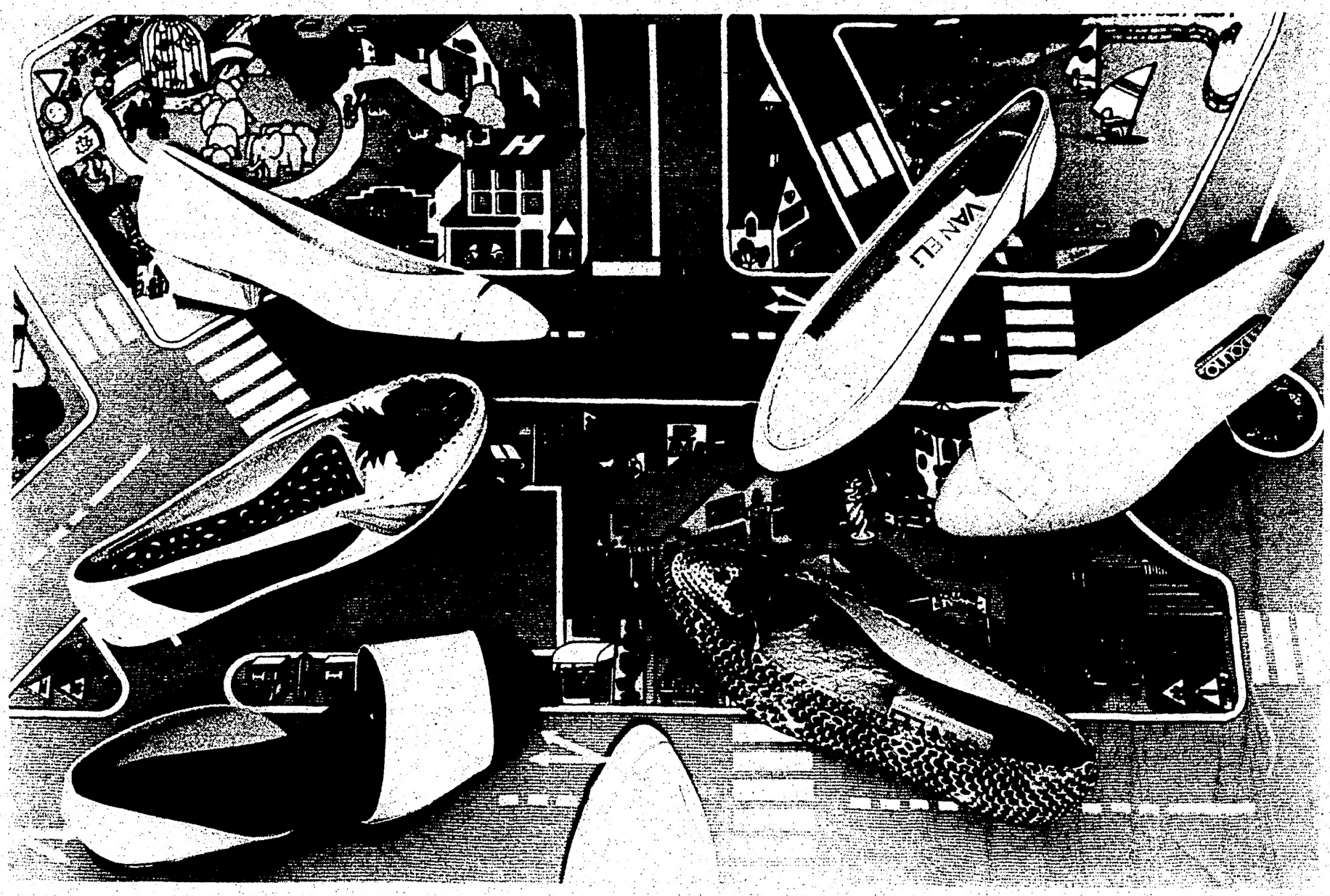
Earth tones, neutrals, olive, vegetable tones, taupe, beige and khaki -- shades which compliment the popular clothes inspired by the Caribbean, Africa and South Pacific -- are the most significant colors for shoes this spring and summer.

However, a metallic-influence is still present: This year silver, bronze, pewter and gold turn-up more frequently in the trim of the shoe or as an irridescent wash highlighting another color. In addition, combinations of black and white remain important as do pastels, black patent and white. The bright tones which were popular last spring and summer have given way to softer hues.

In terms of style, the pump remains the choice of most Canadian women when it comes to dress shoes. These mid-heel designs often feature special details such as clip-on bows, intricate patterns and trims and unusual top lines.

However, flats are the season's most important fashion shoes. They are comfortable, stylish and frequently the perfect finish to many of the summer's skirt and dress styles as well as the more casual clothes which are being shown.

These shoes feature intricate detail work and patterns including cut-outs; weaving; metallic pipe trim; African, Aztec or South Pacific prints and designs, plus a number of novelty looks to co-ordinate with current fashions. The huarache-style shoe remains a classic as do moccasin and loafer looks, but the ultra-flat skimmer design is the shoe to have this summer.



High fashion and high quality go together in these shoes from the Shoe Bag in Toronto.

Desrosiers Dance Theatre set for Festival

M.A.C.Cosmetics, the Canadian company acclaimed for creating the makeup looks that work perfectly with the newest fashions, is proud to announce The M.A.C. Show, featuring the Desrosiers Dance Theatre and a select number of Canada's most innovative designers, in a special 1-time performance.

The M.A.C. Show presented by The Bay/ Simpsons Cosmetics, occurs Friday, April 24 at 10 p.m., as part of The Festival of Canadian Fashion.

The acclaimed Desrosiers Dance Theatre, which has triumphed before sold-out, standing ovations in Hong Kong, Paris and New York and who have stunned Toronto audiences with productions such as Lumiere, return from their smash Australian Tour to perform in The M.A.C. Show.

This avant garde ensemble led by Robert Desrosiers (who choreographed the Blue Snake for the National Ballet of Canada) brings its full compliment of 10 dancers and live music to a unique and highly imaginative blend of dance-theatre.

Combining dance, theatrical staging and fashion, artistic director of M.A.C. Cosmetics, Frank Toskan brings together creative contributors as dynamic and respected in their fields as M.A.C. Cosmetics is to the world of makeup.

For Toskan and his makeup team, full expression of the M.A.C. color spectrum is played out against this rich and varied texture. The initiative to spotlight the art makeup sets The M.A.C. Show, apart, but the Toskan touch is evident throughout the Festival.

M.A.C. Cosmetics has been the official supplier of makeup and artists to The Festival of Canadian Fashion since the Festival began in 85.

By Catherine Beneteau

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Fashion

Plenty of choice in swimwear

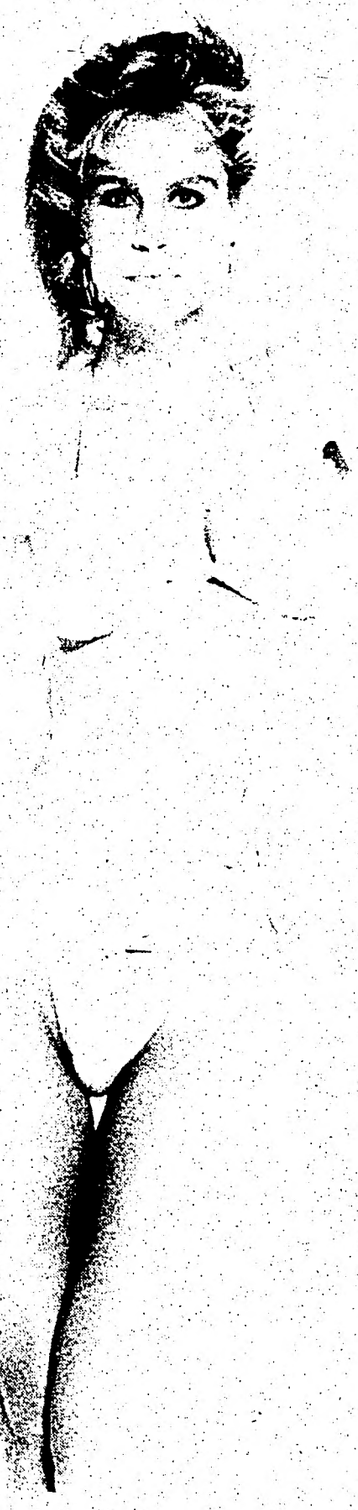
Swimsuits are an irrefutable part of summer and this season women have more color and design options than ever before.

To begin with there is that fashion stalwart the bikini. This year marks the 41st anniversary of the style's debut on the beaches of France and it is as popular and revealing as ever.

As befits a classic the silhouette has not changed a great deal-bandeau and halter tops are still paired with minimal panties-but new patterns, prints and fabrics such as metallics, geometrics and faux snakeskin looks render the suits pure 1987.

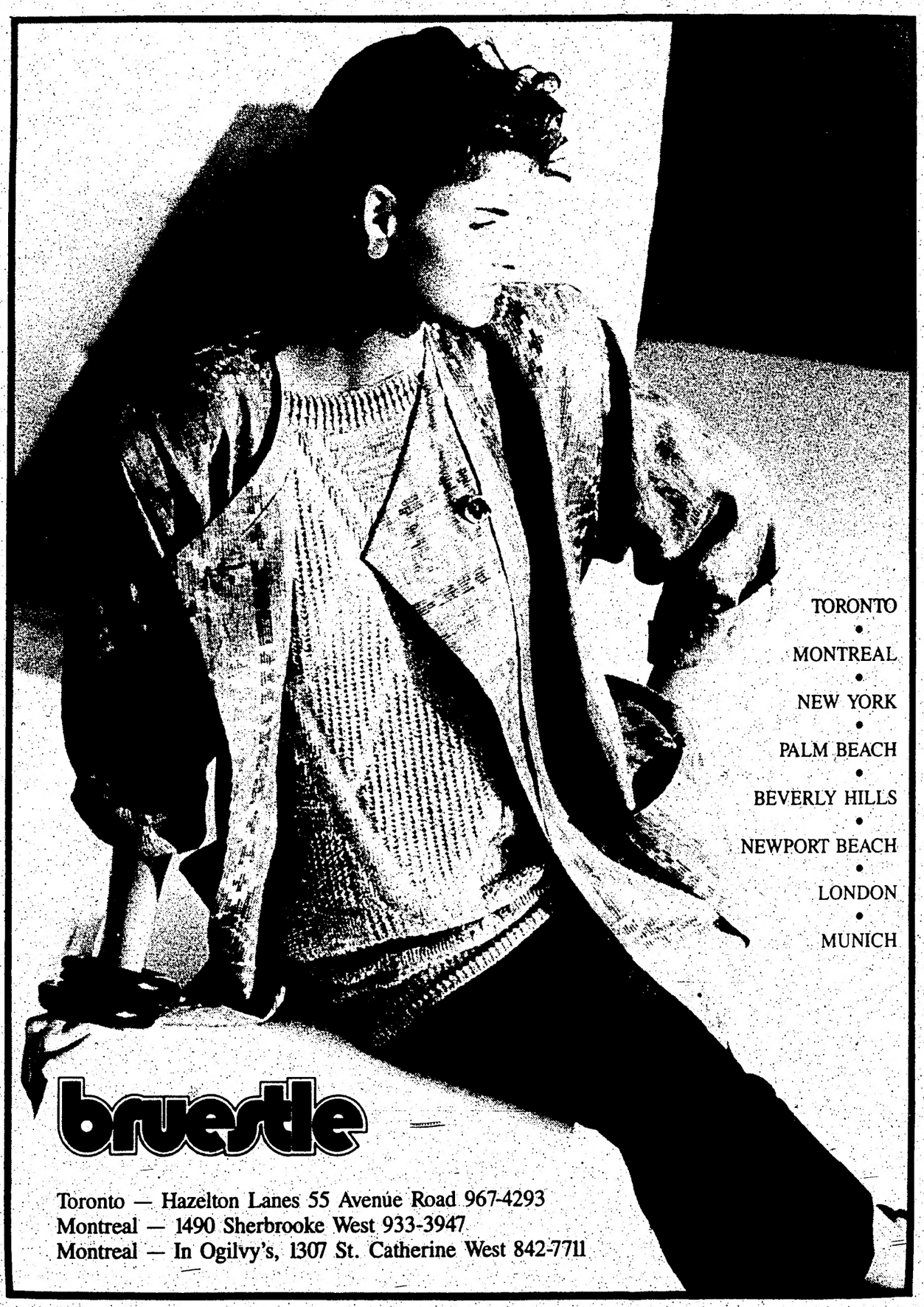
These patterns and fabrics carry over into other swimsuit designs. Also available this year are more modest 2-piece suits and maillots that are often as revealing as bikinis. One of the newest looks in 1-piece swimsuits is the diver style-a design which mimics the cut of a wetsuit. It is, along with the T-back style, both functional and fashionable; the perfect swimsuit for water sport enthusiasts.

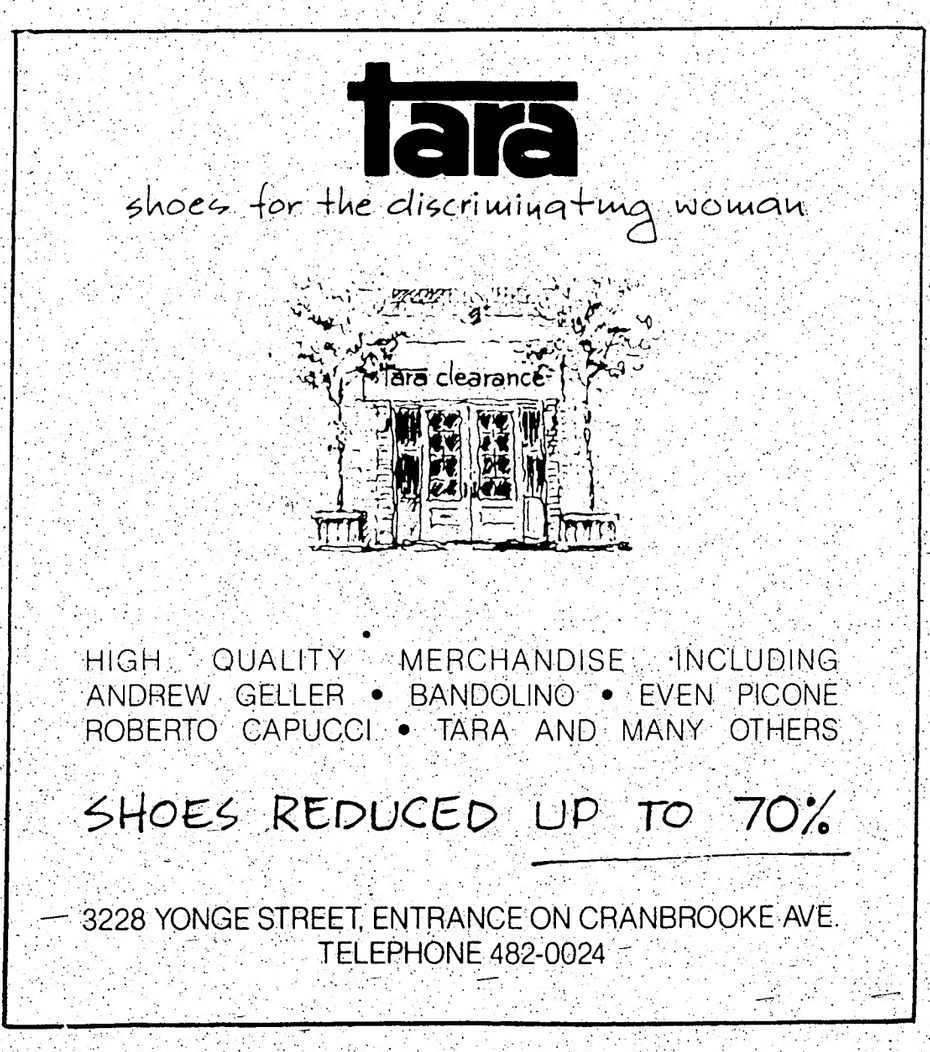
However, the season's most contemporary looks are throwbacks to the 50s and early 60s. Several suits feature design details that were popularized during those years. For example, tunic bodies, draped-fronts and criss-cross straps in back are all shown. They echo the less revealing (by today's standards) but still sexy swimsuits worn by stars such as Jane Russell and Marilyn Monroe.



The stalwart bikini still enjoys popularity.

This 1-piece swimsuit is sleek and sexy.

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Fashion

Accessories provide the finishing touches

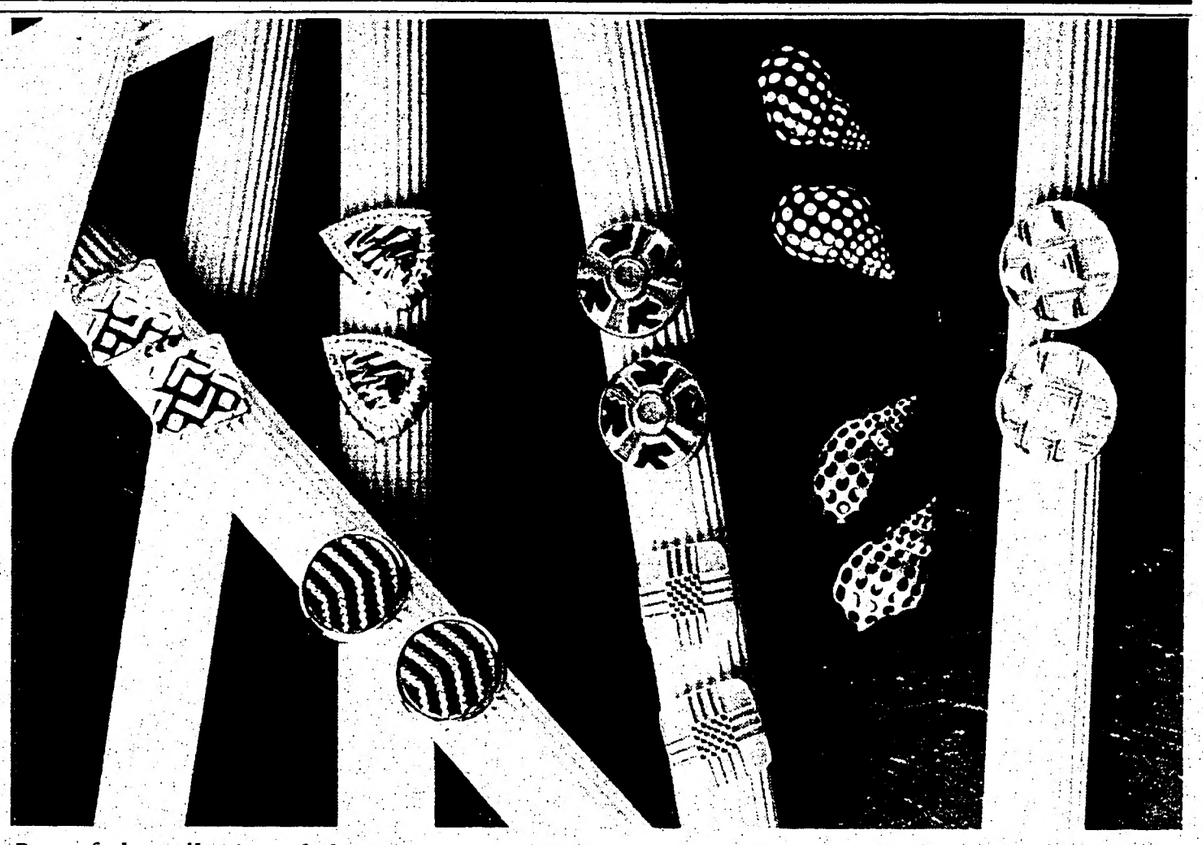
Accessories are an extremely important part of fashion. They give each person the opportunity to express his or her personality and, in the fashion world, they are the crucial finishing touches that establish a person's style.

This spring and summer the majority of accessories remain quite large; earrings, necklaces, broaches and belts are all substantial but this season they are being worn with more restraint. For example, thick, Chanel-inspired chains are still offered but now it is sufficient to wear just one. Similarly, bracelets are worn in smaller stacks — one or two on each arm. However, it is not unusual to see the season's more minimal, simple designs paired with only one key accessory; for instance, dramatic earrings worn with a sleek dress.

Some of the season's most significant fashion trends are echoed in the accessories which are available. The new emphasis on the waist has resulted in the design of a number of wide belts with unusual buckles and stitching. The western influence is reflected in the plethora of silver and turquoise jewelry being offered as well as by the still popular bolo ties and hand-worked silver belts. The tropical jungle influence is seen in the natural accessories such as wood and ivory pieces, in animal prints and in items that feature patterns and prints borrowed from the Caribbean and South Pacific cultures.

These prints and patterns are carried over in the season's scarves which include leopard and tiger prints as well as batiks and tropical styles. In addition, woven handbags are also popular this season.

However, sunglasses remain the summer's most functional and fashionable accessory. Styles vary from Ray-Ban Wayfarer-styles, to wraparounds, to 50s, half-frame looks to high fashion shapes from the industry's foremost designers.



Part of the collection of the Paris Paradox costume jewelry line designed by Beni Sung and Ian Leventhal.

Gold chains, wide bracelets and large earrings create a stunning effect. (Marlo Fieldstone photo)

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Spring fashion tone has fresh, vital look

The fashion tone of spring and summer is substantially different from the one that is set in fall and winter. The latter emphasizes a sombre, serious style while the former is practically synonymous with a fresh, vital look.

This summer's casual styles uphold that tradition. Influenced by the colors and designs of the Caribbean, South Pacific, Africa and Indonesia as well as the trends of the 50s and 60s, they are fun, innovative and relaxed.

Khaki, olive, saffron yellow, paprika and cayenne red, umbers, siennas, black, peach, apricot and a host of browns, taupes and tans plus batik, denim and tie-dye blues are the colors of the season. Styles include sarong skirts; cropped pants; crinkle gauze garments; tank and bra tops; pareos (a Polynesian skirt or loincloth printed with bold flower patterns); jam shorts; Out of Africa combinations; western looks; North American Indian influenced styles; pyjama pants; denim and lace pairings; crisp white and navy separates, and jungle and animal prints accented with bright scarves patterned with tropical oranges, greens and yellows.

They are clothes that are meant to be worn on hot, sunny days and warm, balmy evenings: Clothes that reveal exercised and tanned bodies: Clothes that are quintessentially summer.

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Fashion

Fashion shows will play a key role at Festival

The 3rd annual Festival of Canadian Fashion will be held April 22-26 in the Metropolitan Toronto Convention Centre and will feature designers, manufacturers and retailers.

There will be an opening gala on Wednesday, April 22 from 7 p.m. to midnight.

Hours for the Festival are: Thursday, April 23 through Saturday, April 25: noon to 1 a.m. Sunday, April 26: noon to 8 p.m.

The following is a list of the fashion shows which will be taking place at the Festival:

Friday, April 24

5 p.m. The Government of British Columbia presents Vanguard Vancouver: Beth Santos for Brides Finesse, Clark Davidson, Creme de la Creme, Julie Shilander, Marquis of London, Royal Furs of Canada, Van Osch Designs and Zeitgeist.

7 p.m. Toronto Life Fashion Magazine salutes Clotheslines Inc.

8.30 p.m. Wella Canada Inc., Toronto Life Magazine and Zarb Garb Corporation present Zarb!

10 p.m. The Bay/Simpsons Cosmetics present The M.A.C. Show: A Spectacle of Make-Up, hair design, fashion and dance featuring: Desrosiers Dance Theatre, Comrags, Zapata, Winston, Neotech Hair and M.A.C. Cosmetics.

Midnight: Graffiti Magazine/CLAIROL* Flirt present a group of designers: Coba-Reece, Dwight Saunders Studio Design, Genet Device, Kerry Roney Exclusive, Ms. Emma Designs and Stanley Carroll.

Saturday, April 25

1 p.m. Crush Canada presents: California Shirt Tails (Leggoons, Cafe L.A., Spumoni).

3 p.m. Dominion Textile Inc., Petite Originals Co. Ltd., and Maison Vali present Elvira Vali.

5 p.m. Toronto Life and Josephson Opticians present the men's show featuring: After Hours, Alan Goouch, Beau Brummell, Boomer, Cyrus K, Grafton & Co., Robert Mann, Studio 267/Brogue and Vivian Shyu.

7 p.m. Marilyn Brooks.

8.30 p.m. Flare Magazine presents Alfred Sung.

10 p.m. Fur Trade Association of Ontario Inc. and The Ontario Ministry of Industry, Trade and Technology present Fur Fashions '87 featuring: A.N. Beaver Fur Co., E.F.L. Furs International, G.M. Furs Ltd., Green Bros. Fur Mfg. Co., Makos Furs Ltd., Mavridis & Sons Ltd., Mavridis Bros. Deluxe Furs, Nordique Fur Ltd., Passionknits Ltd., Paula Lishman Ltd., S. Kuretsky/Alamode Furs Inc., W. Einhorn Furs Ltd. and Yukon Furs.

[Cont'd. on page 13]

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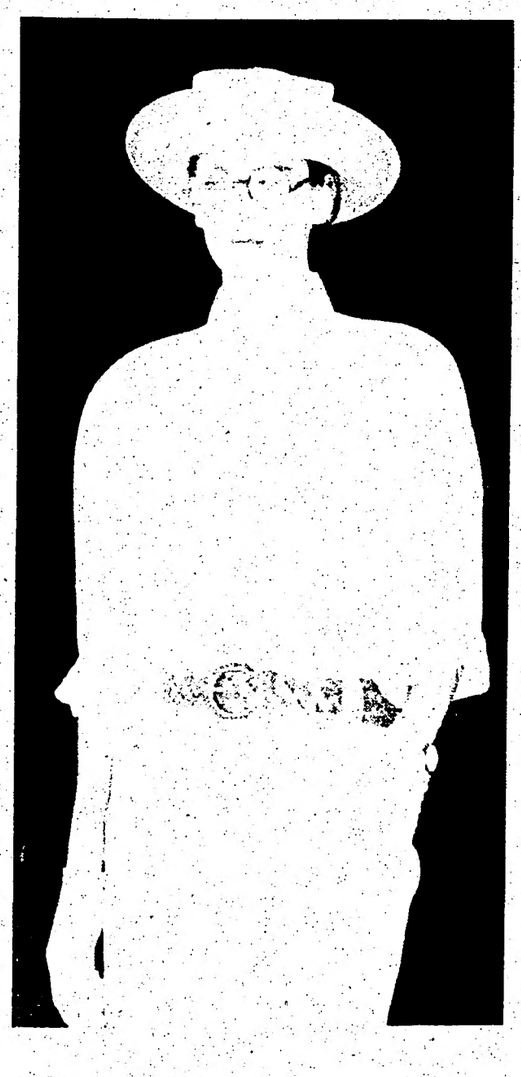
Fashion



White on white classics, braided belt and straw hat give a cool look for spring and summer. (Ronny Shinder photo)

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10 designers chosen

Wool Bureau to showcase winners

The Wool Bureau of Canada will launch its Woolmark Award for Canadian Fashion Design by showcasing 10 leading Canadian designers at the Festival of Canadian Fashion April 22-26 at the Metro Toronto Convention Centre.

The 80 to 100 garments from the collections of the winning designers will be displayed during the Festival in the Your Choice booth and in a Woolmark fashion show Sunday, April 26, also sponsored by Your Choice retail stores.

Design excellence

Among those named, so far, to be showcased at the Festival are Marilyn Brooks, Debora Kuchme, Bernard McGee and Shelley Wickabrod, Nicola Pelly and Harry Parnass, Hilary Radley, Emily Zarb, Jean Claude Poitras, Dominic Bellissimo, Lucy Pappano and Linda Lundstrom.

Says Ross Henry, Wool Bureau president, "We believe it is vital to encourage the development of design excellence and to help assure Canada's fashion future.

"We hope that the exposure generated by the Woolmark Award will establish some of Canada's future fashion stars."

Represent future

Marty Feix, Your Choice and Femcon Canada president, says "Canada's designers represent the future of the Canadian fashion industry. As retailers, we depend on their talents to reach our audience. We believe it is essential to nurture and celebrate this potential. Canadian design talent is world-class. We want to encourage and to help develop that talent to its fullest."

Dominic Bellissimo, to be showcased by the Wool Bureau, unveils woven jacquards for Lindzon of Toronto. Elegant ensemble dressing in jade, turquoise, amethyst, pearl and black. (Walter Chin photo)

"Your Choice and the Wool Bureau came to the idea of a Canadian design award at the same time," says Steven Ferley, Bureau vice-president. "Marty Feix has the same goal we do — to develop design talent. It is a fortuitous marriage between the Wool Bureau and Your Choice."

"The Wool Bureau has had the award program idea in mind for a long time," says Ferley.

"We wanted to be in the position to support Canadian designers as an entity. What we needed was a forum in which to present the awards. Now we have it in the form of the Festival of Canadian Fashion."

The Woolmark Award will be launched this year with a tribute to Canadian fashion design talent, at the Festival.

Ten Canadian designers, selected by an independent panel of 32 judges representing all sectors of the Canadian fashion industry including retailers, manufacturers, government agencies and fashion organizations, will each produce a special Woolmark Collection of 8 to 10 items.

The first group of designers, selected from a list of 40 designers who met the awards criteria, will all receive the Woolmark Award of Recognition.

Next year, the award will assume an annual competition format. Canadian designers meeting specific criteria will be invited to submit their designs to the Woolmark Award Contest.

Judging will be a two-part elimination process. Ten finalists will be featured in the 1988 Woolmark Award Fashion Show, sponsored by Your Choice, during which the Woolmark Award winner will be selected by a national panel of judges, representing all sectors of the Canadian fashion industry.

The finalists will also be show-cased in the Your Choice Woolmark Award booth. This is the award format that will take place following this year.

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Fashion

Lineup of fashion shows

[Cont'd. from page 11]

Midnight: New Sugarless Dentyne presents The Twilight Zone in association with Power Clothes Works featuring Bodebrawl, John Walke for Gloria Superstein, Leslie Edward for Between Boys, Michelle Gagnon for Urbain Vain, Mekito Inc., Pas de trois by Lisa Hamm, Paula H. Goldman for Pluche, Robin Kay, Sharon Irving Design, Yes & No and Zazu Emporium.

Sunday, April 26

1 p.m. Your Local Bottler of Diet Coke presents Lorraine Langlois — Just For The Taste Of It.

3 p.m. Toronto Life and Josephson Opticians present the Kid's Show featuring: Just A Little Something, Kiddie Clads, Kidz, Maison Vali, Mimosa, Minimi, Moka Design, Power and Wonders.

5 p.m. Your Choice presents the winners of the Woolmark Awards of Recognition. Designers featured: Debora Kuchme, Dominic Bellissimo, Emily Zarb, Hilary Radley, Jean Claude Poitras, Linda Lundstrom, Lucy Pappano, Marilyn Brooks, Nicola Pelly and Harry Parnass, and Shelley Wickabrod and Bernard McGee.

7 p.m. The Fashion Group of Toronto and Hamil Textiles present The Toronto designers featuring: Dominic Bellissimo for Lindzon, Brian Baily for Bernard Cowan, Edie Johne, Elen Henderson, Elvira Vali for Petite Originals, Marilyn Blumer, Marilyn Brooks, Mariola Mayer — a division of The Miller Group, Pat McDonagh, Paul Cornish, Stephen Caras and Wayne Clark — a division of The Miller Group.

Wednesday, April 22

8 p.m. Les Editions Le Nordais, publishers of Clin d'Oeil, Mode Hommes, Mode Hors Serie and Mariee present The National Designer Show featuring: Britches, Debora Kuchme, Femme de Carriere by Arpeges, Fil a Fil by Oggi, Jac Dale, Lindzon, Lyse Spenard, Nebraska, Thalie and Turbulence.

10 p.m. The fashion industry liaison committee of The City of Toronto presents a group of new designers: Alexander Reda, Anne Seally, Bob Hii, Donato: Donato, Hoax Couture by Jim Searle and Chris Tyrell, Keith Richardson, Nero Leather Product, Pina Lisi, Tanya Lam, Times II by Devah and Tony Antonucci.

Thursday, April 23

1 p.m. The Manitoba Association of Designers presents: Klara Piko, Margery Koop, Standard Knitting and Trace Design.

3 p.m. Pat McDonagh for Yukon Furs, Toronto Tee by Pat McDonagh.

5 p.m. Members of The Apparel Manufacturers Association of Ontario featuring: The Arrow Company, Bradshaw-Stradwick Inc., Canada Hair Cloth Co. Ltd., Caulfeild, Burns & Gibson Ltd., Cleyn & Tinker International, The Coppley Noyes & Randall Ltd., Dominion Textile Inc., Nash Pant Company Ltd., Paulman International Apparel Ltd., Warren K. Cook Ltd. and Watson Bros. Ltd.

7 p.m. Mr. Jax.

8.30 p.m. Industrie & Commerce Quebec in association with Quebec apparel productivity centre present a group of manufacturers and designers featuring: Anne de Shalla for La Femme en Soie, Debbie Shuchat for Moda Donna Inc., Gerard Oskrga for Tricot Boz-Comfort 12. Guiseppi Spinelli for Judy Gail Garment Ltd., Irving Samuel Canada Inc., Linda Morrisset for 7e Sens Design Mode Canada Ltee., Maryse Roye for Shiff and Co. Inc., Robert Krief Leatherwear, Sylvie Cameron for Confection Wagon-Lit Inc.

10 p.m. Department of Regional Industrial Expansion-Quebec in association with Quebec apparel productivity centre presents Mode Montreal featuring: American Dream, Camp Tomahawk, Dalia Sport, Hollywood Era, Jez Sportswear, Jordache Enterprises Inc., Ocean Pacific.

Midnight: The Toronto Sun and Ray — Ban Sunglasses by Bausch & Lomb present Denis Bouchard Hair and Bent Boys. Musical guests, Shadowy Men on a Shadowy Planet.

Friday, April 24

1 p.m. Group showing of women's wear Fall 1987, featuring: Dwight Saunders Studio Design, Freda's Originals, Jackie & Co., Jean Claude Poitras for International Trademarks Apparel Ltd., Joan Christine for KHK Fashion Group, Passionknits, Revive, Regency, Ruth Wagner Knits, Shiang-Lan Fashion Corporation and Sunny Choi Fashion.

3 p.m. T.O. Magazine and Shorney's Opticians present Fiona Duncan with the Bloor Cycle Overture.

Newfoundland designer to appear at the Festival

Dwight Saunders is an energetic young Newfoundland designer with a passion for fashion. He works primarily with natural fibres creating versatile clothing lines in resort, day, and business wear as well as in evening wear.

He is a Newfoundlander who has, nevertheless, absorbed much from extensive periods elsewhere in North America and Europe. His background is in surface design and fashion accessories, as well as in fashion-related fields, but he has now branched out into designing total fashion.

In addition to his designing business, he owns and directs his own modeling and image academy, and operates his own boutique in downtown St. John's.

He is past chairperson of the Newfoundland and Labrador Craft Development Association's Standards of Quality Committee, and is presently on the NLCDA Council. He has taken part in many shows in Newfoundland and Nova Scotia.

Saunders also has extensive experience in organizing and producing fashion shows, for television stations and shopping malls, as well as for his own studio.

Saunders recently became the first Newfoundland designer to be accepted into the Festival of Canadian Fashion.

This is the largest national event for Canadian-designed fashions, and a showcase both for top established and for up-and-coming Canadian designers. It is a juried show of high standard, with only about 250 accepted participants.

Several thousand buyers register for special morning trade sessions, and over 100,000 visitors are expected for the 1987 Festival.

The Festival of Canadian Fashion is highlighted by fashion shows, which provide additional international media exposure to Canadian designers. Dwight Saunders Studio Designs will be part of two fashion shows at the Festival of Canadian Fashion. One will display his line of women's fall fashions.

Saunders was also chosen as one of eight designers profiling the edge of Canadian design in a special fashion show sponsored by Graffiti Magazine; at this show he will present his more innovative and avant-garde fashions.

Saunders' flair for fashionable clothes that are fun and exciting is the basis for his success. He proves that anyone can look good and feel good in clothing that is designed with the overall themes of freedom and dash.

The natural silks, cottons, or yarns of a Dwight Saunders Studio Designs outfit are flattering and make the wearer feel special yet very much at ease. Saunders' use of bright colors is a special trademark, and that vibrant clothing can enliven the personality.

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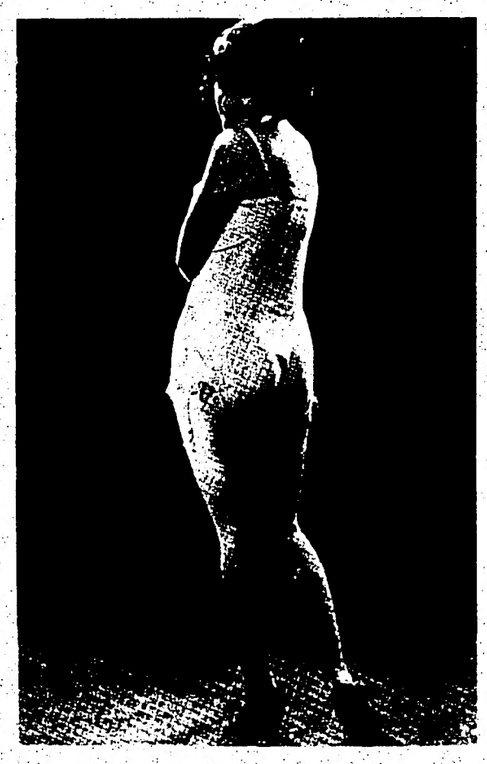

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Fashion

Emphasis on comfort

Festival is a showcase for Peter Lam's fall line

Peter Lam will be using the occasion of the Festival of Canadian Fashion for the first public showing of his fall lines for women and men.

The fall/winter line of Peter Lam women's wear comprises about 40 pieces, including dresses, skirts, pants, blouses, tops, and suits. Coordinated styling gears the line particularly to the career woman for wearing at work or at leisure.

Design themes include a tapered look in garments with extended round shoulders and fitted hips, and the use of shaped waistlines with flared skirts.

A number of the tops use wool knits on waistbands and neck trim to give the garments a sweater look. The overall emphasis is on clothes that are comfortably loose to wear but are naturally shaped by the bodyline.

The fabrics include alpaca, wool mixes, acrylics, and viscose. They are sourced from Canadian, Italian, Austrian, West German and Peruvian mills. The groupings include plaids, solids, jaquards, and knits with light and heavy textures.

Color themes include royal blue, tomato red, olive green, dusty pink, gray, black, and white.

The Toronto-based designer will be located at Booth 1109 in the manufacturers/designers section of the festival. Visitors will be welcome to come into the booth and take a good look at the clothes, and talk to Lam about his work and his company.

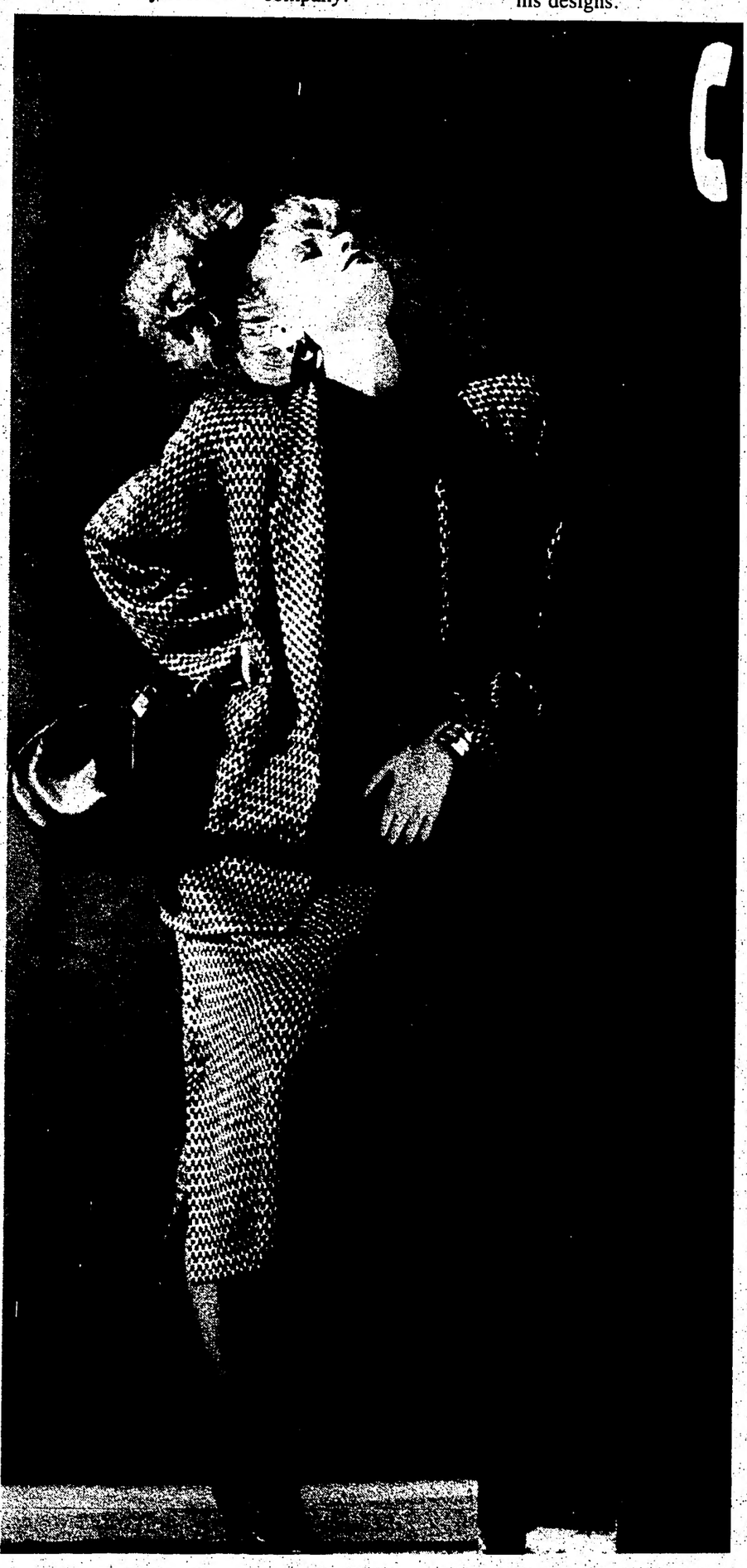
Lam is proud to have ben associated with the Festival of Canadian Fashion since the inception, and the event has become a focal point in his company's annual calendar.

For 1987, the company is back with an even bigger, double-booth presentation of the fall lines, which have agency representation across Canada. Even though the level of participation in the festival has grown each year, the company's basic philosophy remains the same.

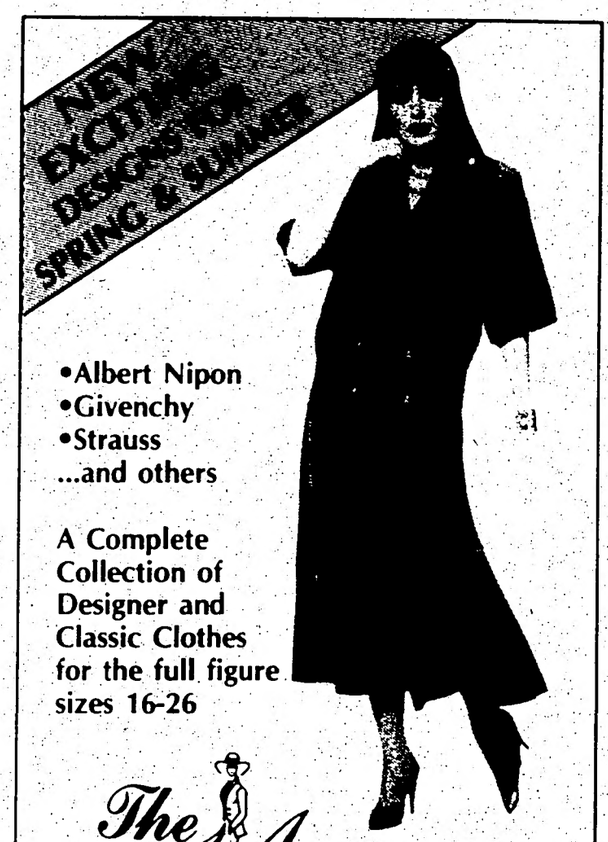
"We believe that visitors to the festival — retail and trade — are mainly there for the garments."

Thus, this year as before, Lam's booths will be set up entirely as a showcase for his designs.

Career women targeted for coordinated styling



Two-piece suit in viscose, polyacrylic and polyester. Double-breasted jacket has round shoulders and raglan sleeves with side-buttoned skirt. Blouse is polyacrylic and angora. From Peter Lam.



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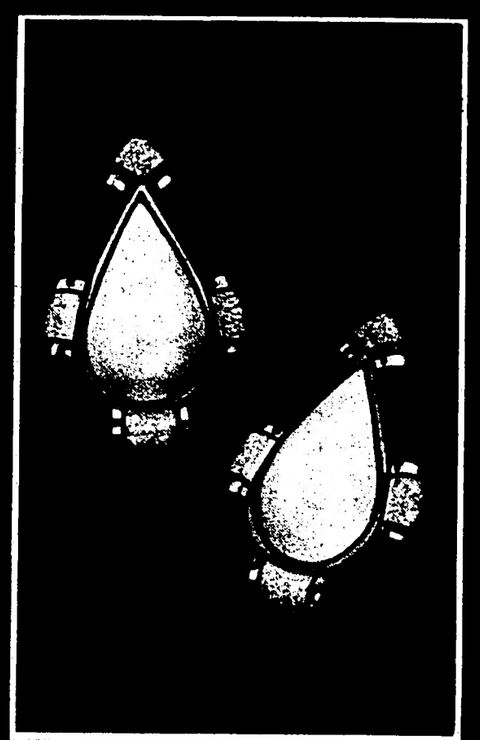

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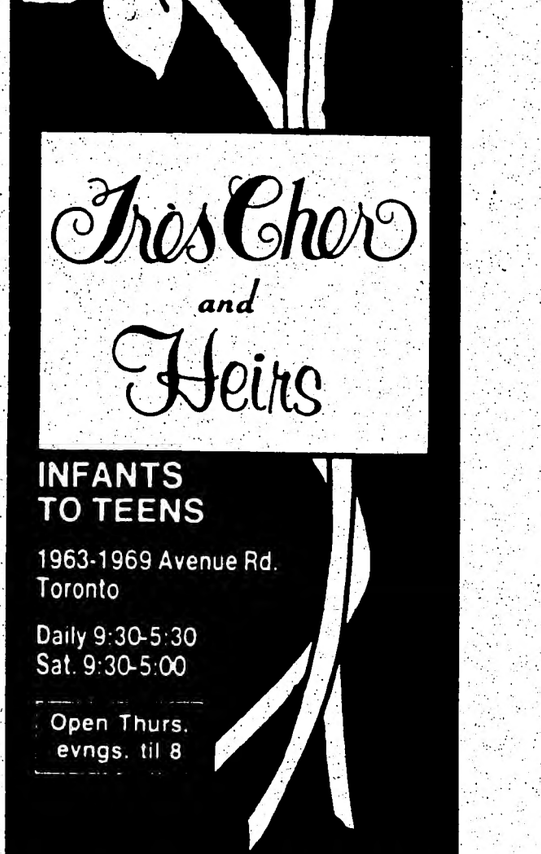

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Fashion

A long white cotton pique jacket worn over a black denim bermuda and a black/white striped cotton jersey "camisole" with black patent belt. From Michel Robichaud.

Silhouette shift for new season

This season's interest in the 50s silhouette — full skirt, small top and smaller waist — has resulted in the design of an array of spare, neat and often bare sweaters, shirts and blouses.

Although a number of the generously proportioned, full-shouldered looks that have been in vogue are still available, this summer's newest styles include cropped cotton sweaters with cut-away armholes and mock turtlenecks; revealing knit tank tops; sheer blouses in fabrics such as organza; camisoles; bustiers; bra tops; strapless tops, and sweaters that bare the shoulders.

In addition, the new emphasis on pretty, feminine looks has resulted in the design of classic, tailored blouses in fine fabrics and shirts with lace and ruffle details. Also, easy-fitting T-shirts, oversized cotton sweaters and shirts with western motifs remain important fashion options.

However, in general, the silhouette is shorter and closer to the body — a more controlled, body conscious shape for the summer of 1987.

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